

Surah 2 Surah Baqara

THE BULL

SUMMARY OF TOPICS CONTAINED IN SURAH BAQARA

Towheed

Jihaad in Allaah's path

Matters of administration

Risaalah

Spending in Allaah's path

Matters of welfare

Surah Baqara was the first Surah revealed in Madinah. Since there was a strong presence of Jews in and around Madinah, this Surah addresses them in detail. Among them were many affluent and learned people. Therefore, if these people were addressed and convinced of the truth of Islaam, they would be able to influence many others.

By constantly making mention of Towheed, all aspects of it are discussed and its antithesis (Shirk) is refuted from all angles. This is necessary because the Mushrikeen, Jews and Christians were involved in the following three types of Shirk:

- Considering the angels, saints and idols as beings who possessed knowledge of the unseen, they called on them for assistance in their difficulties.
- They used to take oaths and make sacrifices in the names of their gods and even erected altars where these would be offered. They believed that by making these offerings, their gods would be pleased with them. In this way, they thought that they would be blessed with wealth and children, and that these gods would draw blessings from Allaah.
- They believed that the gods and saints that they worshipped are so loved by Allaah that He would never reject their intercession or their pleas on behalf of those who worshipped them.

A BRIEF SUMMARY

Surah Baqara can be divided into two sections. The first section commences at the beginning of the Surah and ends with the words “...and they are the ones who have Taqwa” [verse 177]. The second section begins from this point and concludes at the end of the Surah.

The first section discusses two themes viz. Towheed and Risaalah. Towheed is discussed from the beginning of the Surah until the words “...and they will not be helped” [verse 123]. The discussion of Risaalah begins with the verse “When his Rabb tried Ibraheem...” (verse 124) and ends at the end of the first section (verse 177). Therefore, the first section is like a commentary of the Kalimah “Laa ilaaha Illallaah Muhammadur Rasulullaah.”

The second section discusses matters that pertain to people's reformation, and gives advice about how people may correct their spiritual and social affairs. It also gives details concerning waging Jihaad and spending in Allaah's cause. This section commands the Muslims to fight for the preservation of the Kalimah “Laa ilaaha Illallaah Muhammadur Rasulullaah.”

THE ESSENCE OF THE SURAH

Together with correcting religious and material matters, Jihaad should be waged against the Mushrikeen to preserve the Kalimah.

What should always be borne in mind is that no person's word will be accepted when it contradicts the Shari'ah, irrespective of his status. While the Shari'ah need not conform with the beliefs and actions of any saint or Sufi, the beliefs and actions of every saint and Sufi must conform with the Shari'ah.

سُورَةُ الْبَقَرَةِ وَهِيَ ثَانِيَةُ مَا نَزَّلَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَلْفِ مِائَةِ آيَةٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Compassionate, the Most Merciful.

الْم

1. Alif Laam Meem (Only Allaah knows its meaning.)

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۚ فِيهِ هُدًى لِّلْمُتَّقِينَ ۝

2. There is no doubt (or error) in this Book (the Qur'aan which Muhammad ﷺ recites to you). In it is (a means of) guidance for those with Taqwa (for those who carry out what they are commanded to do and who abstain from what they have been forbidden).

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۝

3. Those (with Taqwa are they) who have Imaan in (who believe in the truth of) the unseen (paradise, hell, Jinn etc), who establish salaah (they regularly perform salaah ensuring that all its conditions are fulfilled) and who spend from what We have provided for them (in obedience to Allaah's commands).

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ ۖ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ۝

4. Those (with Taqwa are they) who believe in what has been revealed to you (in the Qur'aan) and what has been revealed before you (in the Torah, the Injeel and other divine scriptures) and they are convinced about (the reality of) the Akhirah.

أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝

5. These (people described above) are the ones who are on guidance from their Rabb and they are the successful ones (who will successfully gain entry into Jannah and will be saved from Jahannam).

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَذِّنَ لَهُمْ أَمْرًا ۖ لَّمْ تُنذِرْ لَهُمْ وَلَا يُؤْمِنُونَ ۝

6. Verily, it makes no difference to the Kaafiroon (those destined to die as disbelievers) whether you warn them or do not warn them; they will still not have Imaan (faith).

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةً وَلَهُمْ عَذَابٌ عَظِيمٌ ٧

7. Allaah has placed a seal upon their hearts (so that no good enters it) and upon their hearing (so they do not heed what they hear), while there is a veil over their eyes (so they do not see the truth). Theirs shall be a terrible (severe and eternal) punishment.

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَيَا أَيُّهَا الْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ٨

8. Among people there are those (the hypocrites) who say, "We believe in Allaah and in the Final Day (in the Day of Qiyaamah)," whereas they are not Mu'mineen (believers because this belief is not in their hearts).

يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ٩

9. They (attempt to) fool Allaah and the Mu'mineen (by posing as believers), but they fool only themselves without realising it (because they are the ones who will suffer disgrace in this world when Allaah exposes them and they will suffer in the Akhirah as well when they are punished).

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ ١٠

10. A disease (of hypocrisy and mistrust) is in their hearts, and Allaah increases their disease (because of their disbelief). They shall suffer a painful punishment on account of the lies they speak (their lie is their claim that they are Muslims).

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ١١

11. When they are told, "Do not cause corruption (mischief) on earth (by preventing people from Islaam and promoting kufr)," they say, "We are but reformers (peace-makers)."

إِلَّا أَنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ ١٢

12. Behold! They are the corrupters (trouble-makers), but they do not realise it.

وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ ١٣

13. When they (the hypocrites) are told, "Believe like the people (the Sahabah رضي الله عنهم, the

configurations) believe,” they say, “Should we believe like the fools believe?” Behold! It is they (the hypocrites) who are indeed the fools, but they do not know it.

وَإِذَا الْقَوْمُ الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزَؤُونَ ﴿١٤﴾

14. When they meet those who have Imaan, they say, “We (also) have Imaan!” but when they are alone with their devils (their leaders), they say, “We are really with you (in faith). We were only mocking (the Mu'mineen).”

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾

15. It is Allaah who mocks them (delays their punishment, thereby making them believe that they will not be punished) and gives them rope (delays their punishment) in their disobedience (in their kufr) as they wander blindly (in confusion).

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ فَمَا رَبِحَت تِّجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٦﴾

16. These are the people who have purchased misguidance (error) at the price of guidance, so their trade shall neither be profitable (in fact, their trade shall earn them the great loss of everlasting destruction in the Aakhirah) nor will they be guided (in their efforts).

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ﴿١٧﴾

17. Their likeness (the comparison of the hypocrites) is like that of people who lit a fire. When the surroundings lit up (and they enjoyed the light, heat and security of the fire), Allaah took away their light and left them in the darkness, unable to see (they cannot find their way and are scared). Similarly, while the hypocrites are pleased to pose as Mu'mineen and enjoy their security, they will panic when they die and face punishment in the Aakhirah.)

صُمُّوكُمْ عُمَىٰ فَمَا لِيَاجْعُونَ ﴿١٨﴾

18. Deaf (unwilling to hear the truth), dumb (unable to say anything good) and blind (unable to see the straight path), they will never return (to the straight path).

أَوْصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَّجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿١٩﴾

19. Or (the analogy of the hypocrites is) **like pouring rain from the sky accompanied by a giant deal of darkness as well as thunder and lightning. For fear of death, they** (those caught in the storm) **push their fingers in their ears because of** (the frightening sound of) **the thunder** (in an effort to keep out the sound. Similar is the condition of the hypocrites who try not to hear the verses of the Qur'aan that condemn kufr and which contain warnings and clear proofs. They regard these to be darkness, thunder and lightning, fearing that if they listen to all of it, it will result in the death of their own religion within themselves. However, they are unable to silence the Deen of Allaah despite their efforts). (After all) **Allaah encompasses the Kaafiroon** (Allaah surrounds them completely. Regardless of what plan of action they choose, Allaah has complete knowledge of everything they do and He has complete power over them. They cannot escape Him).

يَكَادُ الْبَرْقُ يَخْطِفُ أَبْصَارَهُمْ كَمَا أَضَاءَ لَهُمْ مَشْوَافِيهِ ۖ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾

20. Soon the lightning (the clear proofs of the Qur'aan) **may take away their eyesight** (it may awaken their sleeping hearts by removing the blindness of their spiritual eyes). **Whenever it** (the lightning) **lights up** (the way) **for them, they walk in it** (in its light) **but when darkness overcomes them, they stand still** (whenever they hear something that appeals to them, they accept but no sooner do they hear something they do not like, then they reject it). **If Allaah wills, He could even take away their** (physical) **abilities of hearing and seeing** (just as He took away their spiritual eyes and ears). **Verily Allaah has control over all things.**

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢٠﴾

21. O people! Worship (only) **your Rabb Who has created you and Who has created those before you, so that** (by worshipping Him) **you may develop Taqwa** (piety).

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً ۖ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا ۚ لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢١﴾

22. (Worship your Rabb) Who has made the earth a bedding for you (which is neither too hard nor too soft), **the sky a roof, and has sent water for you from the sky, using it** (the water) **to bring forth fruits** (all types of foods) **for your sustenance. So never make others equal** (partners) **to Allaah** (in worship) **when you know** (that they cannot create as Allaah creates and therefore do not deserve to be worshipped).

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ ۚ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٢﴾

23. If you are in doubt about what We have revealed to Our bondsman (if you doubt that the Qur'aan which was revealed to Muhammad ﷺ is from Allaah), **then produce even a single Surah like any in the Qur'aan** (something that can match the eloquence, the beauty, the style and the prophecies of the Qur'aan). **And** (you are also at liberty to) **call your witnesses** (your helpers and deities) **besides Allaah if**

you are truthful (stand up to this challenge if you feel that you are truthful in your claim that Muhammad ﷺ was the author of the Qur'aan. If your claim is correct, you will easily be able to compose something equal if not superior because Muhammad ﷺ was an untutored person).

فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ٢٤

24. If you cannot accomplish (do) the feat (of producing a Surah like one in the Qur'aan), and you will never be able to do so, then fear that Fire (which you are soon to enter), the fuel of which is (Kuffaar) men and stones (including their idols). It has been prepared for the Kaafiroon (who will be punished there regardless of whether they feared it or not).

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَنْتُمْ بِهَا مُتَشَابِهَةٌ وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ٢٥

25. And give good news to those who have Imaan and who do good acts (who carry out the obligatory and optional injunctions of Islaam) that for them shall be gardens beneath which rivers flow (flowing beneath the trees and palaces). Whenever they are given any fruit to eat there, they will say, "This is what we were fed with before (in the world)." However, the fruit given to them shall only look the same (the taste, quality and other qualities will be very different from the fruit of this world). There (in Jannah) they shall have spouses (partners) who have been purified (from all impurities) and they will live there forever (neither will they die nor will they be removed from Jannah).

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ٢٦

26. Verily Allaah is not shy to quote the example of even a mosquito or something more (or less important). As for those who have Imaan, they know that it is the truth from their Rabb. As for the Kuffaar, they say, "What does Allaah intend with these examples (Of what use are they?)?" (The reply to their disrespectful question is that) Allaah causes many to be misguided by them (with these examples, Allaah causes many people to stray from the truth because of their kufr) and guides many with them (because of their Imaan, the Mu'mineen are rightly guided by these examples). Only the evil-doers (the Kuffaar) are misguided by them.

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ ٢٧

27. (The evil-doers are) Those who break the promise (pact) they made to Allaah after

agreeing to it (referring to the promise Allaah made them take at the hands of their prophets that they would believe in and assist Rasoolullah ﷺ if he appeared in their time), who cut off those things that Allaah has ordered that they join (such as family ties), and who spread corruption (mischief) on earth. These are certainly the losers (because they are headed for Jahannam).

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾

28. How can you disbelieve in (deny) Allaah when you were once lifeless (non-existent) and it was He Who granted you life (brought you into existence)? Thereafter He will cause you to die and give you life (once again on the Day of Qiyaamah) and then you will return to Him (for accountability).

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ سَوَّاهُ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾

29. (If you require evidence to prove that Allaah can resurrect the dead, take note that) It is He Who created for you whatever is on earth (as well as the earth itself). Thereafter He turned His attention to the sky and perfected it as seven skies (creating things there for man's benefit). He has knowledge of all things. (It is therefore foolish to believe that a Being Who can create such great things is unable to bring mankind back to life after they have all died.)

وَإِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۚ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾

30. When your Rabb said to the angels, "I am about to place a deputy on earth (someone to carry out My commands on earth, referring to Hadhrat Aadam عليه السلام)." (Basing their deductions on the unruly behaviour of the Jinn who lived on earth before the creation of mankind) The angels said (out of surprise and not as an objection), "Will You place on earth someone who will cause corruption there and spill blood, whereas we (always) glorify Your praises and proclaim (call out) Your purity (and are therefore more deserving of the position of being Your deputy)?" Allaah said, "Indeed, I know what you do not know." (Allaah knows the wisdom of His creation.)

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾

31. Allaah taught Aadam the names (and meanings and qualities of all things), and then presented these (things) before the angels saying, "Inform Me of the names of these if you are truthful." (If you are truthful in your claim that you are more deserving of being Allaah's deputy, your knowledge ought to be superior to his.)

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا بِمَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٢﴾

32. (Unable to provide the answer) The angels submitted, "We proclaim Your purity (You are so

Pure from all faults that none can object to Your decree) ! We possess only the knowledge that You have taught us. Without doubt, You are All Knowing, the Wise.”

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ الْغَيْبَ السَّمَوَاتِ وَالْأَرْضِ
وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾

33. Allaah said, “O Aadam! Inform them *(the angels)* about the names of these things.” When he *(Aadam ﷺ)* informed them about their names *(together with the reason for their creation)*, Allaah said *(to the angels)*, “Did I not tell you that I know *(all)* the unseen things of the heavens and the earth, and that I know what you make known and what you hide *(in your hearts)*?”

وَأَذَقْنَا الْمَلَائِكَةَ سُجْدًا وَإِلَادَافَسْجَدًا وَالْإِبْلِيسَ إِلَى وَاسْتَكْبَرُوا وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٤﴾

34. When We told the angels, “Prostrate *(bow down)* to Aadam *(as a token of respect but not to worship him)*,” they all prostrated, except Iblees *(Shaytaan, whose name was Azazil and who lived among the angels)*. He refused, was arrogant *(claiming that he was superior to Aadam ﷺ)* and was from among those who rejected *(Allaah's orders)*.

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا
مِنَ الظَّالِمِينَ ﴿٣٥﴾

35. We said, “O Aadam! You and your wife *(Hawwa)* may live in Jannah and eat as much as *(whatever)* you desire and from wherever you desire. However, do not approach this tree, otherwise the two of you will become of the unjust ones *(those who are disobedient)*.”

فَازْلِمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ
مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ ﴿٣٦﴾

36. So Shaytaan *(Iblees)* caused the two of them to be taken out of Jannah, thereby removing them from that in which they were *(from the honour and comfort that they were enjoying. He achieved this by tricking the two unsuspecting souls into eating from the tree)*. We said *(to the couple and their unborn progeny)*, “Go down *(to earth)* as enemies to each other. On earth you shall have a place to live and a place to gain benefit for a while *(for as long as you live)*.”

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٧﴾

37. So Aadam *(ﷺ)* received *(learnt)* a few words from his Rabb *(teaching him how to ask for forgiveness)* and *(when he recited them)* Allaah pardoned him *(the words were “O our Rabb, we have oppressed our souls and if You do not forgive us and show mercy to us, we will surely be among the losers”)*. Without doubt, He is the Most Forgiving, the Most Merciful.

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ۚ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبَعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾

38. We said, "Go down from here (from Jannah), all of you. If there comes to you any guidance (a prophet or a book) from Me, then those who follow My guidance (by having Imaan in Me and obeying My commands) shall have no fear (of calamities) on them, neither shall they grieve (in the Akhirah)."

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾

39. Those who disbelieve in Our Aayaat (revelations, signs) and say that they are false shall be the dwellers (inmates) of the Fire, where they will abide forever (without dying and without escaping).

يٰۤاَيُّهَا اِسْرَآءِیْل اذْكُرُوا النِّعْمَتِی الَّتِیْ اَنْعَمْتُ عَلَیْكُمْ وَاَوْفُوا بِعَهْدِیْ اَوْفِ بِعَهْدِكُمْ وَاِیَّایْ فَاَرْهَبُوْنِ ﴿٤٠﴾

40. O Bani Israa'eel (the descendants of Ya'qoob ؑ, who was called Israa'eel) ! Call to mind (remember) My favours that I gave you (the numerous favours that I gave your forefathers. Remember these so that you may thank Me by obeying Me). Fulfil the promise (pact) you made to Me and I will fulfil the promise I made to you and fear Me only (honour the promise you made to believe in Muhammad ﷺ and I shall honour My promise to enter you into Jannah)."

وَإِمْنًا بِمَا أَنْزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ ۖ وَلَا تَشْتَرُوا بِآيَاتِی ثَمَنًا قَلِيلًا ۚ وَإِیَّایْ فَاتَّقَوْنَ ﴿٤١﴾

41. Believe in what I have revealed (in the Qur'aan), which supports that which you have with you (the Torah. The Qur'aan supports the subjects of Tauheed and Risaalah expressed in the Torah), and do not become the first rejecters (from among the Jews because you will then be responsible for the sin of those who reject after you). Do not trade Allaah's verses (those verses in your scriptures that describe Rasoolullah ﷺ) for a small price and fear Me only (do not conceal these verses for fear that you would lose the wealth that your subordinates give you. You should rather fear Me only).

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ ۚ أَنْتُمْ تَعْلَمُونَ ﴿٤٢﴾

42. Do not mix the Haqq (the truth, which I have revealed) with lies (that you have invented) and do not knowingly (intentionally) conceal the Haqq (the truth concerning the prophethood of Muhammad ﷺ).

وَأَقِمْوَا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٣﴾

43. Establish salaah (perform salaah regularly, ensuring that all its conditions are fulfilled), pay zakaah and bow (in Ruku in prayer, or be sincere) with those who bow (perform salaah in congregation with other Muslims).

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ﴿٤٤﴾

44. (Addressing the Jewish scholars who encouraged other Jews to become Muslims, Allaah says,) **Do you command people to adopt piety** (to embrace the Deen of Muhammad ﷺ) **and forget** (to do so) **yourselves, whereas you are the ones who recite the Book** (the Torah, which confirms the prophethood of Muhammad ﷺ)? **Have you no understanding** (of your wrongdoing)?

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّهَا الْكَبِيرَةُ الْعَلَى الْخَشِيعِينَ ﴿٤٥﴾

45. **Seek assistance with sabr** (balance) **and salaah**. Without doubt, this is difficult, except for the humble ones (those who fear Allaah).

الَّذِينَ يُظُنُّونَ أَنَّهُمْ مُلاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿٤٦﴾

٤٦

46. (The humble ones are) Those who are convinced (of the fact) that they will meet their Rabb, and that they will return to (meet) Him (in the Akhirah for accountability).

يٰۤاَيُّهَا اِسْرٰٓءِیْلُ اذْكُرُوْا النِّعْمَۃَ الَّتِیْ اَنْعَمْتُ عَلَیْكُمْ وَاَلِیَّ فَضَّلْتُكُمْ عَلَی الْعٰلَمِیْنَ ﴿٤٧﴾

47. O Bani Israa'eel (children of Israa'eel ۞), call to mind My favour (bounties) that I gave you (your forefathers) and that I preferred you (your forefathers) above the universe (above the people of their time).

وَاتَّقُوا یَوْمًا لَا تَجْزِیْ نَفْسٌ عَنْ نَّفْسٍ شَیْئًا وَلَا یُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا یُؤْخَذُ مِنْهَا عَدْلٌ
وَلَا هُمْ یُنصَرُونَ ﴿٤٨﴾

48. Fear the day (of Qiyaamah- the Day of Resurrection) when one soul will not pay anything towards (the damages of) another, no intercession will be accepted (on behalf of a Kaafir), no ransom (compensation) will be taken, and they (the Kuffaar) will not be helped (they will not be rescued from Jahannam).

وَإِذْ نَجَّيْنَاكُمْ مِّنْ آلِ فِرْعَوْنَ یَسُومُونَكُمْ سُوءَ الْعَذَابِ یَدْبَحُونَ أَبْنَاءَكُمْ وَیَسْتَحْیُونَ نِسَاءَكُمْ وَفِیْ
ذٰلِكُمْ بَلَاءٌ مِّنْ رَّبِّكُمْ عَظِیْمٌ ﴿٤٩﴾

49. (O Bani Israa'eel, remember the time) When We rescued you (your forefathers) from the people of Fir'oun who severely tortured you by slaughtering your (infant) sons and leaving alive your daughters (to be used as slaves). In this was a great test for you from your Rabb. (Fir'oun killed the infant boys of the Bani Israa'eel because he saw a dream that told him that one of them would grow up and end his rule of Egypt.)

وَلَدَفَّرْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٠﴾

50. (Remember the time) When We split (opened) the sea for you (to escape your enemy) thus saving you and We drowned the people of Fir'oun while you watched (the sea engulfing them).

وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٥١﴾

51. (Remember also the time) When We fixed forty nights for Moosa (after which We gave him the Torah), then you (the Bani Israa'eel) started worshipping the calf (which Saamiri crafted for you) after he (Moosa) had departed, (thereby) acting most unjustly (by worshipping something besides Allaah).

ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾

52. Thereafter We forgave you (accepted your repentance) so that you may be thankful (for Our kindness).

وَإِذْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾

53. (Remember also the time) When We gave Moosa the Book (the Torah) which was the Furqaan (Decider between right and wrong) so that you (the Bani Israa'eel) may be rightly guided.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يُقَوْمِ إِنَّمَا ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَكُمْ عِنْدَ بَارِيكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٥٤﴾

54. When Moosa told (those of) his people (who worshipped the calf), "O my people! You have certainly oppressed (wronged) your souls by worshipping the calf, so turn to your Creator for forgiveness and kill yourselves (let the innocent among you execute the guilty ones). This (execution) is best for you in the sight of your Creator." Then Allaah accepted your repentance. Indeed, He is Most Forgiving, Most Merciful.

وَإِذْ قُلْتُمْ يُمُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّعِقَةُ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٥﴾

55. (Remember the time) When (after hearing Allaah speak) you said, "O Moosa! We shall never believe you until we see Allaah clearly (with our own eyes)." So a thunderbolt struck (seventy of) you (dead) while you were witnesses (to your fate).

ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾

56. Then We brought you back to life after your deaths so that you could be thankful.

وَوَضَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَىٰ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾

57. (Also among the many favours that We gave you was that) We shaded you with the clouds and sent manna and salwa to you (saying) “Eat from the pure things that We have provided for you (and do not store it for the future).” (However) They (the Bani Israa’eel) did not oppress Us (they did not harm Us by disregarding Our command), but they oppressed (harmed) only themselves (because they suffered the consequences of their disobedience when their food started to rot).

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَّغْفِرْ لَكُمْ خَطِيئَتَكُمْ وَسَيَرْزِقُ الْمُحْسِنِينَ ﴿٥٨﴾

58. (Recall the time) When We said (to the Bani Israa’eel), “Enter this town (Jericho or Baytul Maqdas) and eat as much as (whatever) you desire and from wherever you please. Enter the gate (of the town) with your heads lowered, saying, 'Forgive us.' We will then forgive your sins and grant more (rewards) to those who do good.”

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٥٩﴾

59. The oppressors substituted (changed) the words (“Forgive us”) with words which they were not told (thereby changing the meaning), so We sent a punishment (a plague) from the heavens upon the oppressors because of their disobedience. (They changed the word “Hitta” meaning “forgiveness” to “Hinta”, meaning “wheat”. By the afternoon, the plague had killed 70000 Jews).

وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ كُلُوا وَاشْرَبُوا مِن رِّزْقِ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٦٠﴾

60. When Moosa عليه السلام asked for water for his people, We told him, “Strike the stone with your staff.” Then twelve springs gushed from the stone and each tribe (from the twelve tribes) knew its place of drinking. (We said to them) “Eat and drink from Allaah’s provision and do not spread corruption on earth.”

وَإِذْ قُلْتُمْ يَمُوسَىٰ لَنْ نَّصْدِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُثْبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ إِنْ هِيَ إِلَّا حُبُّوَامٌ مَّصْرًا فَإِنَّ لَكُمْ مَّا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبِ اللَّهِ ذَٰلِكَ

بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٦١﴾

61. When you (the Bani Israa'eel) said, "O Moosa! We cannot tolerate (patiently bear to eat only) one type of food (manna and salwa), so pray to your Rabb on our behalf (asking Him) to bring forth for us what the earth produces, from its greens, cucumbers, wheat, lentils and onions." Moosa عليه السلام said, "Do you wish to receive what is inferior in exchange for that which is superior?" (However, when they refused to change their minds, Moosa عليه السلام prayed to Allaah and Allaah issued a command saying) "Go down to any town and you will find what you ask for." Disgrace and homelessness (poverty) were struck on them (became their fate) and they became deserving of Allaah's anger. This was because they disbelieved in Allaah's Aayaat and used to kill the prophets unjustly. This was because of their disobedience and wrongdoing (because they did not live within the limits set by Allaah).

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّبِيَّانَ مَنَ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلُوا صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾

62. Verily those who have Imaan (from the followers of Muhammad ﷺ as well as those who lived before his coming and who believed in prophets of their time) and those from among the Jews, the Christians and the Saabi'een who have Imaan in Allaah and the Last Day (who accept Islaam after the coming of Muhammad ﷺ), and who carry out good acts (in conformity with the Shari'ah of Muhammad ﷺ), theirs will be a reward by their Rabb. They shall have no fear, nor shall they grieve.

وَلَا أَخَذْنَا مِيثَاقَهُمْ فَرَعْنَا فَوْقَهُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٦٣﴾

63. (O Bani Israa'eel, do not forget the time) When We took your promise (that you would practise the injunctions of the Torah) and raised Mount Toor above you (when you refused to fulfil your promise) saying, "Hold firmly to what We have given you and heed what is in it (by practising all its commands) so that you may fear (sinning and Jahannam)."

ثُمَّ تَوَلَّيْتُم مِّنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ ﴿٦٤﴾

64. Then (after making the promise) you turned away (from it). If it were not for Allaah's grace upon you and His mercy, you would have certainly become of the losers (you would have been doomed if Allaah had not inspired you to ask Him for forgiveness. As a result of Allaah's forgiveness, your punishment was turned away and you were not destroyed).

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِرِينَ ﴿٦٥﴾

65. You (the people of the Bani Israa'eel) are certainly well aware of those from you who failed to honour the Sabbath (by fishing on Saturdays when they were prohibited from doing so). So We told

them, “Become hated and cursed monkeys!” (They were turned into monkeys and died after three days; as mentioned in Surah 7, verses 163-166)

فَجَعَلْنَاهَا نَكَالًا لِّلْمَابِينَ يَدِيهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٦﴾

66. We made it (their punishment) an example (an admonition) for those who were present (at that time) as well as for those after them, and a lesson (a warning) for those who fear Allaah (because it is only such people who will heed the lesson).

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً قَالُوا أَتَتَّخِذُنَا هُزُوًا قَالَ أَهُذِّبُ اللَّهَ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴿٦٧﴾

67. (O Jews, remember the time) When (after requesting Moosa ﷺ who had committed a murder to ask Allaah) Moosa ﷺ said to his people, “Verily Allaah commands you to slaughter a bull.” They said, “Are you joking with us?” He (Moosa ﷺ) replied, “I ask Allaah to protect me from becoming one of the ignorant ones (one of those who joke about Allaah’s commands).”

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَّنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِصٌ وَلَا يَكَرُّ عَوَانٌ بَيْنَ ذَاكَ فَافْعَلُوا مَا تُؤْمَرُونَ ﴿٦٨﴾

68. (After realising that Moosa ﷺ was serious,) They (the Jews) said, “Call to your Rabb to explain to us what type of bull it should be.” He (Moosa ﷺ) said, “Indeed, Allaah says that it must be a bull that is neither old nor young, but aged between the two. So do as you are commanded.”

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَّنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءٌ فَاقِعٌ لَّوْنُهَا تَسُرُّ النَّاظِرِينَ ﴿٦٩﴾

69. They said, “Call to your Rabb to explain to us what colour it should be.” He said, “Allaah says that it should be a bright yellow bull which pleases those who look at it.”

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَّنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَبَهَ عَلَيْنَا طَوًّا إِنَّا إِنْ شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٧٠﴾

70. They said, “Call to your Rabb to explain to us exactly what type of bull it should be because all bulls appear the same to us. Then, if Allaah wills, we will definitely be rightly guided.” (Rasulullaah ﷺ has mentioned that the Bani Israa’eel would never have found a suitable bull if they had not used the words “If Allaah wills”.)

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِيَةَ فِيهَا قَالُوا لَنَجِئَنَّكَ بِالْحَقِّ فَذَبِّحْهَا وَمَا كَادُوا يَفْعَلُونَ ﴿٧١﴾

ع
٨

71. Moosa (A.S) said, “Allaah says that it must be a bull that is neither trained to plough the soil nor to water the fields, and which is healthy without any faults (neither should it have any imperfections nor any stains or markings on its hide).” They said, “Now you have brought the truth.” So (after a tiring search and after paying a high price) they slaughtered it, although they did not want to (because of the high price).” (Rasulullaah ﷺ said that if the Jews had slaughtered any bull at the beginning, it would have sufficed. However, they only made matters difficult for themselves by asking so many questions.)

وَأَذَقْتُمُ نَفْسًا فَادَرَأْتُمُ فِيهَا وَاللَّهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ ﴿٧١﴾

72. (Call to mind the time) When you murdered a soul and then began putting the blame on each other, while Allaah was to uncover what you hid (concerning the truth of the matter). (This verse refers to the murder mentioned above and is therefore the beginning of the story. It is mentioned afterwards so that a separate lesson can be learnt from it.)

فَقُلْنَا اضْرِبُوهُ بَعْضُهَا كَذَلِكَ يُخَيِّئُ اللَّهُ الْمَوْتَىٰ وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٢﴾

73. We said, “Strike it (the murdered corpse) with a piece of it (with a piece of the slaughtered bull so that the dead man can tell the people who murdered him).” In a like manner does Allaah bring the dead back to life and He shows you His Aayaat (His power) so that you may understand (that just as Allaah brought the dead man back to life, he will do the same on the Day of Qiyaamah when He brings mankind back to life).

ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٧٣﴾

74. Thereafter (O Jews, even after seeing an example of how people can be brought back to life and after seeing so many of Allaah's Aayaat) your hearts hardened (against accepting the truth), becoming like rocks or even harder. (In fact, even rocks are not so hard because) There are those rocks from which rivers gush forth, while some of them split open causing water to flow from them. Then there are even those that fall (prostrate) because of fear of Allaah. (However, unlike these rocks, your hearts remain unaffected and show no sign of softness or surrendering). (However,) Allaah is not unaware of what you do (Allaah is giving you more time only because the predestined time for your punishment has not yet arrived).

أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يَرْجِفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴿٧٤﴾

75. (O Mu'mineen) Do you still hope that they (the Jews) will have Imaan for your sake when there is a party from them (their Rabbis as well as those who went to Mount Toor with Moosa and heard Allaah speak) who listen to Allaah's speech (the Torah) and then purposely alter it after understanding it? (Entertain no such hopes because they will not follow you in Imaan.)

وَإِذْ يَقُولُ الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بِبَعْضِهِمْ إِلَىٰ بَعْضٍ قَالُوا أَتُحَدِّثُونَهُم بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُم بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ ﴿٧٦﴾

76. When they (the hypocrites who are actually Jews) meet the Mu'mineen they say, "We have Imaan." However, when they (the Jews) are alone with one another, they (the Jewish leaders) say (to those pretending to be Mu'mineen), "Did you inform them (the Mu'mineen) of what Allaah has disclosed to us (in the Torah concerning the description of Muhammad ﷺ) so that they (the Mu'mineen) contest with us (Jews) before your Rabb (on the Day of Qiyaamah, thereby proving that we were guilty of not following Muhammad ﷺ despite knowing that he was Allaah's final prophet)? Do you not understand (that you should stop doing this)?"

أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٧﴾

77. Do they not know that Allaah has knowledge of what they hide as well as what they reveal (make public)?

وَمِنْهُمْ أُمِّيُونَ لَا يِعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِي وَإِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٧٨﴾

78. Among them (the Jews) there are illiterate people (the masses) whose only knowledge of the Book (the Torah) are hopes (lies from fabricated stories which their leaders have trained them to narrate). All they know is how to guess (because of which they deny the prophethood of Rasulullaah ﷺ).

قَوْلِ الَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا قَوْلِ لَّهُمْ مِمَّا كُتِبَ آيَاتُهُمْ وَوَيْلٌ لَّهُمْ مِمَّا يَكْسِبُونَ ﴿٧٩﴾

79. May those people be destroyed who write the Book with their hands (dreaming up the words) and then say, "This is from Allaah," so that they may sell it for a worthless price (for a small commercial profit). May they be destroyed because of what their hands write and may they be destroyed because of what (the bribes) they earn. (This verse refers to the Jewish scholars who changed the text of the Torah that described Rasulullaah ﷺ as well as the text that sentenced the married adulterer to death by stoning. Besides this, they changed several other texts as well. They did this for the benefit of the people who bribed them.)

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا أَفَلَنْ تُخْلَفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾

80. (When the Jews are warned about Jahannam) They say, "The Fire will touch us only for a limited number of days." (Some said that this would be forty days, because their forefathers worshipped the calf for this period of time. Others said that it would be for seven days while another group said that it would be forty

years). Say (to them, O Muhammad ﷺ), “Have you taken a promise from Allaah (to this effect) which He cannot break? (Not at all! The truth is that) You are merely attributing to Allaah statements about which you have no knowledge.”

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَاطِئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٨١﴾

81. Without any doubt (you shall enter Jahannam and remain there forever)! Those who commit evil (Shirk) and whose evil acts have enveloped them (causing them to die as Mushrikeen), these are the ones who will be the occupants (inhabitants) of the Fire (of Jahannam) where they will live forever.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾

82. Those who have Imaan and who do good deeds shall be the occupants of Jannah, where they will live forever.

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَفَوَّلُوا النَّاسَ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ
وَأَنْتُمْ مُّعْرِضُونَ ﴿٨٣﴾

83. (Remember) When We took the promise from the Bani Israa'eel (instructing them with the words) “Worship Allaah only, be kind towards parents, relatives, orphans and the poor; speak kindly (in a good manner) to people (by encouraging them to do good, to stay away from evil and to speak the truth about Muhammad ﷺ), establish salaah and (continue to) pay zakaah.” Thereafter (after accepting the terms of the promise) all besides a few of you turned away (from the divine laws), showing no concern.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ
وَأَنْتُمْ شَاهِدُونَ ﴿٨٤﴾

84. (Remember also) When We took a promise from you that you will not spill (shed) your blood (the blood of your people) and you will not expel (drive out) yourselves (each other) from your homes. Thereafter you agreed, standing as witnesses (over yourselves).

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنْكُمْ مِنْ دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ ۚ وَإِن يَأْتِوكُمْ أُسْرَىٰ تَفْدُوهُمْ وَهُمْ هُمْ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ

الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلْ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَمَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾

85. Then you (O Jews) were the ones who killed yourselves (each other) and expelled a group of your people from their homes, sinfully and unjustly assisting (others to fight) against them. If they (your own people whom you fought) come to you as prisoners, you would ransom them (claiming that your religion commands you to set prisoners free on ransom), whereas expelling them was forbidden for you (in the first place, but you failed to heed this command). Do you believe in a part of the Book (the part concerning the ransoming of prisoners) and reject a part (the part concerning fighting your people, exiling them and assisting others to fight them)? What else can be the punishment for those of you who perpetrate (do) this besides disgrace in this worldly life and being subjected to (given) the severest of punishment on the Day of Qiyaamah? Allaah is not unaware of what you do. (Although the message of this verse is universal in nature, the verse refers specifically to the Jewish Banu Qurayza tribe of Madinah who were allies of the Arab Aus tribe and the Jewish Banu Nadheer tribe who were allies of the Arab Khazraj tribe. Because these Jewish tribes had aligned themselves to the Arab tribes of Madinah, they had to side with their allies when these two Arab tribes fought each other. As a result, they broke the explicit commands of the Torah which forbade them from fighting each other and from exiling each other. While priding themselves for fulfilling the command of accepting ransom for prisoners, they foolishly disobeyed the other commands of their scripture. The disgrace that the verse refers to occurred when the Banu Qurayza were executed and the Banu Nadheer were exiled from Madinah and taxed.)

يَا أَيُّهَا الَّذِينَ آمَنُوا الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يَخَفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ ﴿٨٦﴾

86. These are the ones who have purchased the life of this world in exchange for the Aakhirah (hereafter by giving preference to the life of this world). The punishment will neither be lessened (lightened) for them nor will they be assisted.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَفَقَّيْنَاهُ مِنْ بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ ﴿٨٧﴾

87. Undoubtedly We gave the Book (the Torah) to Moosa (عليه السلام) and We sent messengers after him (Moosa (عليه السلام)) one after another. We gave clear signs (miracles such as bringing the dead back to life, curing the blind and people who suffered from leprosy) to Isa (عليه السلام), the son of Maryam and strengthened him with the Ruhul Qudus (the angel Jibra'eel (عليه السلام) who was with Isa (عليه السلام) wherever he went). Why is it that every time a messenger came to you with what did not appeal to your desires, you behaved arrogantly? So you denied a party (of the messengers, among them the likes of Isa (عليه السلام) and Muhammad (ﷺ)) and killed another (party, among them Zakariyya (عليه السلام) and Yahya (عليه السلام)).

وَقَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٨﴾

88. They (the Jews mockingly) say (to Rasoolullah (ﷺ)), "Our hearts are covered (in a veil so we cannot understand what you say)." Not at all! (The truth is that) Allaah has cursed them (removed them from His

mercy and rejected them) because of their disbelief (and not because of any covering on their hearts). As a result, there are very few of them who have Imaan.

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا ۖ فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ ﴿٨٩﴾

89. When a Book (Qur'aan) from Allaah comes to them confirming (supporting) that (Torah) which is with them, (they reject it) even though before this they used to pray for victory over the Kuffaar (by saying, "O Allaah! Assist us against our enemies through the avenue and grace of Your final Prophet Muhammad ﷺ.") However, when what they recognise comes to them (the Prophethood of Rasulullaah ﷺ), they deny it (they reject it, fearing that they will lose their leadership). Allaah's curse is on the Kaafiroon.

بِئْسَمَا اشْتَرَوُا بِهِ أَنْفُسَهُمْ أَن يَكْفُرُوا بِمَا أَنزَلَ اللَّهُ بَغْيًا ۖ إِنَّ يَنْزِلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ ۖ فَبَاءُ وَبِغَضِبٍ عَلَى غَضِبٍ ۖ وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ ﴿٩٠﴾

90. Evil is that (price) for which they (the Jews) have sold their souls (their share of rewards); (this price being) that they disbelieve in what Allaah has revealed (the Qur'aan), (and they were) jealous of the fact that Allaah sends His kindness (revelation) upon whichever of His bondmen He chooses (the Jews were jealous of the Arabs because Rasulullaah ﷺ was from the Arabs and not from them). So they earned anger upon anger (because they rejected Isa ﷺ and Muhammad ﷺ and because they changed the Torah). There shall be a humiliating punishment for the Kaafiroon.

وَإِذَا قِيلَ لَهُمُ امْنُوا بِمَا أَنزَلَ اللَّهُ قَالُوا نُوْمِنُ بِمَا أَنزَلَ عَلَيْنَا وَيكْفُرُونَ بِمَا وَرَاءَهُ ۚ وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ ۖ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ ۚ إِن كُنْتُمْ مُّؤْمِنِينَ ﴿٩١﴾

91. When they (the Jews) are told, "Have Imaan in what Allaah has revealed (in the Qur'aan and other revelation)," they say, "We believe (only) in what was revealed to us (the Torah)." They disbelieve in everything else even though it is the truth which confirms (supports) what is with them (the Torah). Tell them, "Why did you murder Allaah's messengers before if you were Mu'mineen (as you claim)?" (If you really believe in the Torah as you claim, why did you murder the prophets when the Torah clearly prohibited this? This verse is addressed to all Jews because although it was their forefathers who had murdered the Ambiya, the Jews who came after them approved of what their forefathers did.)

وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٩٢﴾

92. Verily, Moosa ﷺ came to you with clear signs (miracles such as his staff which became a snake, his shining hand and the splitting of the sea), but then you started worshipping the calf after him (after his departure to the mountain) and you were oppressors (transgressors).

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَأَسْمِعُوا أَقَالَؤَاسِمِعُنَا
وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِنْ
كُنْتُمْ مُؤْمِنِينَ ﴿٩٣﴾

93. (Remember) When We took a promise from you (that you will obey the commands in the Torah) and (after you refused to carry out the promise, We) raised Mount Toor above you (saying) “Hold fast to what We have given you and listen (to the commands otherwise the mountain will be dropped on you).” They said, “We hear and we disobey (Your command).” Because of their kufr, the (love of the) calf was absorbed (soaked) into their hearts. Tell them, “Evil indeed is that (worship of the calf and rejection of Muhammad ﷺ) which your belief (in the Torah) orders you to do, if you really are people who believe (as you claim).” (The verse makes it clear that the Jews cannot have belief in their Torah as they say they have because they do not obey the commands of the Torah which clearly told them to worship only Allaah and to believe in Muhammad ﷺ on his arrival.)

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ
كُنْتُمْ صَادِقِينَ ﴿٩٤﴾

94. Say, “If the home of the Aakhirah (Jannah) is entirely for you only and for no one else (as you claim), then wish for death if you are truthful.” (If you really believe that Jannah is only for you, why do you not wish for an early death so that you can reach Jannah sooner? If your claim is true, why do you fear death?)

وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٩٥﴾

95. However, they shall never wish for death because of the (evil) acts (such as rejecting Muhammad ﷺ) that their hands have sent ahead (to the Aakhirah). Allaah has perfect knowledge about the oppressors (the Kaafiroon. Allaah will therefore punish them for their kufr).

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاتِهِ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ
وَمَا هُوَ بِمُرَحِّزِهِ مِنَ الْعَذَابِ إِنَّ يُعَمَّرُ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٩٦﴾

96. Without any doubt, you will find them (the Jews) to be the greediest people for life (because they know that they are heading for Jahannam), even greedier (for life) than the Mushrikeen (who do not even believe in the life after death). Each of them wishes that he would be granted a life of a thousand years. However, even if he were granted this life, it would not save him from punishment. Allaah is Ever Watchful over what they do (Allaah sees what they do and will punish them accordingly).

معانقة أعدائنا الآخرين
==

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى
وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٩٧﴾

97. (When one of the Jewish leaders was told that Jibra'eel عليه السلام brought revelation to Rasulullaah ﷺ, he said that the Jews cannot believe in Rasulullaah ﷺ because Jibra'eel عليه السلام is their enemy since he also brings punishment to people. Allaah says) **Tell them (O Muhammad ﷺ)**, “Whoever is an enemy of Jibra'eel عليه السلام (let him die in his anger because) **by Allaah's command, he (Jibra'eel عليه السلام) has brought to your heart the Qur'aan which confirms (supports) what came before it (the books from Allaah before it) and which is guidance and a bringer of good news for the Mu'mineen (the good news that the Mu'mineen shall enter Jannah).**”

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿٩٨﴾

98. Whoever is an enemy of Allaah, His angels, His messengers, Jibra'eel عليه السلام and Mika'eel عليه السلام, then Allaah is certainly an enemy of the Kaafiroon.

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿٩٩﴾

99. (When a Jew said that Rasulullaah ﷺ did not bring anything, Allaah replied by saying) **We have certainly revealed clear Aayaat to you (O Muhammad ﷺ).** It is only the wrong-doing ones who reject these (Aayaat).

أَوْ كَلَّمَاعْهَدُوا عَهْدًا ثَبَدَهُ فَرِيقٌ مِّنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٠٠﴾

100. Whenever they make a promise (to Allaah that they will accept the prophethood of Rasulullaah ﷺ and assist him), will a party of them break it? The truth is that most of them do not have Imaan (because they have no conviction, they do not fear breaking their promises).

وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

101. When a messenger (Rasulullaah ﷺ) comes to them from Allaah, confirming that (Torah) which is with them, a party of those given the Book (the Torah) throw the Book of Allaah behind their backs as if they have no knowledge (they pretend that they know nothing about what the Torah says about the arrival of Rasulullaah ﷺ).

وَاتَّبَعُوا مَا تَتْلُوا الشَّيْطَانُ عَلَىٰ مُلْكٍ سَلِيمٍ وَمَا كَفَرَ سُلَيْمٌ وَلَكِنَّ الشَّيْطَانَ كَفَرٌ
يُّعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ

حَتَّى يَقُولَ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ
وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا
لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ وَلَيْئَسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ ﴿١٣﴾

102. They (the Jews) go by what the Shayaateen advertised during the reign of Sulaymaan عليه السلام (that Sulaymaan عليه السلام practised black magic and was therefore a Kaafir). Sulaymaan عليه السلام never committed kufr, but the Shayaateen were Kuffaar by teaching black magic to the people. They also taught them that which the (principles of black magic) was revealed to the two angels Haaroot and Maaroot in Babylon (Allaah sent these two angels to teach black magic so that people could save themselves from its harms). The two never taught anyone without first advising them, "We are merely a test (for you), so do not commit kufr (by misusing the knowledge of black magic)." So they learnt from the two of them such things by which they could separate a man from his wife. However, they can never harm anyone with it (with black magic) without Allaah's command (permission). They learnt things (black magic practices) that are harmful to them (in the Aakhirah) and which did them no good. Without doubt, they (the Jews) knew that there is no share in the Aakhirah (in Jannah) for the one who purchased (practised) it (black magic). Evil indeed is the price for which they have sold their souls (sold their share of Jannah). If only they knew (if only they understood the true results of their actions, they would not have traded their good fortune in the Aakhirah for the short-lived pleasures of this world).

وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ ﴿١٤﴾

103. If they (the Jews) had Imaan (believed in Muhammad ﷺ and the Qur'aan) and adopted Taqwa (thereby staying away from sins like black magic), the reward with Allaah is best for them. If only they knew (If they understood that Allaah's reward is better, they would have never lived as they did).

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿١٥﴾

104. O you who have Imaan! Do not say, "Raa'inaa," (to Rasulullaah ﷺ). Whereas this word means "Consider us" in Arabic, it was an insult in the language of the Jews. The Jews therefore used this word as an insult when speaking to Rasulullaah ﷺ. The Mu'mineen were therefore commanded not to use this word) but (to rather say, "Undhurna" (which has the same meaning in Arabic but the Jews could not use it as an insult in their language) and listen (to what you are commanded, with the purpose of obeying). A painful punishment is in store for the Kaafiroon.

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِّنْ رَبِّكُمْ
وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٦﴾

105. The Kaafiroon from the Ahlul Kitaab and the Mushrikeen (from among the Arabs) do

not like that any good should be revealed to you (Muslims) from your Rabb. However, Allaah concentrates (focuses) His mercy on whoever He pleases. Allaah is One of great kindness (The Possessor of great bounty).

مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٦﴾

106. (When the Kaafiroon teased the Muslims about commands from Allaah that were cancelled, Allaah replied by saying) **Whenever We cancel any verse** (either only the words of the verse or the verse together with the command) **or cause it to be forgotten, We bring something better** (easier or more rewarding) **or equal to it. Do you not know that Allaah has power (control) over all things?** (Allaah therefore has the right to cancel or give commands as He pleases.)

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٠٧﴾

107. **Do you not know that the kingdom (control) of the heavens and the earth belongs to Allaah** (so that He can do as He pleases)? **Besides Him, you have no Protecting Friend** (Guardian), **nor any Helper** (who can save you from Allaah's punishment when it comes and who will care for you).

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سَأَلَ مُوسَى مِنْ قَبْلُ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٠٨﴾

108. Or do you wish to ask your messenger (Muhammad ﷺ to produce miracles) like how Moosa (عليه السلام) was asked before (to make Allaah visible before the Jews)? **The one who exchanges Imaan for kufr has certainly strayed from the straight path** (from the path of truth). (Do not become doubtful because of the doubts that the Jews raise.)

وَدَكْثَرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يُرَدُّوكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا ۖ حَسَدًا مِمَّنْ عِنْدَ أَنْفُسِهِمْ مِمَّنْ بَعْدَ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْتَصُوا ۚ وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٩﴾

109. Many of the Ahlul Kitaab would love to return you to being Kaafiroon after you have become Mu'mineen. This is because of jealousy from within them after the truth (about the prophethood of Muhammad ﷺ) has become apparent (clear) to them (in the Torah). **Overlook and pardon** (them without taking revenge) **until Allaah issues (sends) His command** (to wage Jihaad against them; in the mean time exercise patience). Undoubtedly Allaah has control over all things.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ يَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾

110. So establish salaah and pay zakaah. You shall find with Allaah (the rewards of) whatever good acts you have sent ahead for yourselves. Verily Allaah is Watchful of

what you do (and shall reward you accordingly).

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرَىٰ تِلْكَ أَمَاتِيَّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنتُمْ صَادِقِينَ ﴿١١١﴾

111. (Referring to the claim of the Jews that only they will enter Jannah and the claim of the Christians that only they will enter Jannah, Allaah says) They say, “None but a Jew or a Christian will enter Jannah.” This is their (false) hope. Tell them, “Produce your proof (evidence that only you will enter Jannah) if you are truthful.”

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾

112. Not at all (many others will also enter Jannah)! In fact, the one who surrenders himself to Allaah and does righteous acts (only for Allaah's sake and in the manner showed by Muhammad ﷺ) shall find his reward with his Rabb. Neither will fear overtake such people, nor shall they grieve.

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصْرَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾

113. The Jews say, “The Christians have nothing (do not have a true religion) to stand on (by saying this, the Jews deny Isa ﷺ),” while the Christians say, “The Jews have nothing (do not have a true religion) to stand on (by saying this, the Christians deny Moosa ﷺ),” whereas they (both) recite the Book (of Allaah, the Torah and the Injeel. Whereas the Torah of the Jews mentioned the coming of Isa ﷺ, the Injeel of the Christians mentioned that Moosa ﷺ was Allaah's true prophet). Those who have no knowledge (the Arab Mushrikeen and others) say exactly what they say (they say to people following a religion that they have no true religion to stand on). Allaah will judge between them on the Day of Qiyaamah concerning the matters about which they differ (Allaah will then allow those following the truth to enter Jannah while the others will have to enter Jahannam).

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ لَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٤﴾

114. Who can do greater wrong than the one who prevents the name of Allaah from being taken in the Masaajid (he prevents others from salaah and from Dhikr) and who does all he can to destroy them? (There can be no worse evil. This verse refers to the occasions when Baytul Maqdas was destroyed as well as the occasion when Rasulullaah ﷺ and the Muslims were prevented from visiting the Masjidul Haraam. Allaah then instructs the Muslims to take action against such wrongdoers so that in future) Such people may only enter them (the Masaajid) in fear (unable to repeat their wrong). For them shall be disgrace (humiliation) in this world and a terrible punishment in the Aakhirah.

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولُوا فَثَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ﴿١١٥﴾

115. (When the Jews learnt that Allaah had changed the Qibla of the Muslims from Baytul Maqdas to the Kabah and that a person on a conveyance outside a town can perform salaah facing any direction, they mocked the Muslims. In response to this, Allaah made it clear that) **To Allaah belongs the East and the West** (the entire world). **Wherever you turn** (in salaah by His command), **you will find Allaah's presence there** (you will be facing the Qibla that pleases Allaah). **Undoubtedly Allaah** (Allaah's mercy) **is All Encompassing**, (and He is) **All Knowing**.

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ بَلْ لَّهُ مَا فِي السَّمُوتِ وَالْأَرْضِ كُلٌّ لَّهُ قِنْتُونٌ ﴿١١٦﴾

116. They (the Jews, Christians and others) say, “Allaah has takes a son.” Allaah is Pure (free from any defect and from wanting children) ! **To Him belongs whatever is in the heavens and the earth** (because Allaah owns everything, no one can be a relative of His). **All are subservient to Him Alone** (and they do as He commands).

بَدِيعُ السَّمُوتِ وَالْأَرْضِ وَإِذَا اقْضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١١٧﴾

117. (Allaah is) **The Creator of the heavens and the earth** (without copying a previous example). **When He decides** (to create or ordain) something, He merely says, “Be!” and it becomes (what He wanted).

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَنْزِيلًا آيَةً ۖ كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَابَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ ﴿١١٨﴾

118. Those without knowledge (the Kuffaar) say (to Rasuulullaah ﷺ), “Why does Allaah not speak to us, or why do you not show us a sign (to prove that you are a prophet)?” Those before them said exactly the same thing (to the prophets of their times). Their hearts are alike (filled with kufr and stubbornness). We have already expounded (made clear) the Aayaat for those who have conviction (in these Aayaat and who believe in them).

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١١٩﴾

119. Undoubtedly We have sent you (O Muhammad ﷺ) with the truth, as a carrier of good news (to those who believe you) and as a warner (to those who refuse to believe you). You will not be questioned about the people of the Blaze (about those in the fire of Jahannam. Allaah shall not ask you why they did not believe because your duty is to give them the message and not to force them to believe).

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ وَلَئِنَّ آتِيتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾

وَقَدْ نَزَّلَ

120. The Jews and the Christians will never be satisfied (pleased) with you until you follow their religion. Say, “(True) Guidance (the true path) is only the guidance (the path) of Allaah (Islam. All religions except Islaam are misguided).” Without doubt, if you were ever to follow their wishes (their religions) after the knowledge (revelation) that has come to you, you will have no protecting friend nor any helper (to protect you) against (the punishment of) Allaah.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۖ وَمَنْ يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٢٠﴾

121. Those to whom We have given the Book and who recite it as it rightfully should be (deserves to be) recited (as it was revealed) are the ones who believe in it (this verse refers to a group of Christians from Abyssinia who accepted Islaam at the hands of Rasulullaah ﷺ). Whoever denies it (Allaah's Book by changing it) shall certainly be the losers (because they will suffer forever in Jahannam).

يٰۤاَيُّهَا اِسْرٰٓءِیْلُ اذْكُرُوْا نِعْمَتِیَ الَّتِیْ اَنْعَمْتُ عَلَیْكُمْ وَاِنِّیْ فَضَّلْتُكُمْ عَلٰی الْعٰلَمِیْنَ ﴿١٢١﴾

122. O Bani Israa'eel (children of Israa'eel)! Remember My favour that I gave you (your forefathers) and that I preferred you (your forefathers) above the universe (above the people of their time).

وَاتَّقُوا یَوْمًا لَا تَجْزِیْ نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا یُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ وَلَا هُمْ یُنصَرُونَ ﴿١٢٢﴾

123. Fear the day (of Qiyaamah) when one soul will not pay anything (in the least) towards (the damages of) another, no ransom will be taken, no intercession will be accepted (it will not be of any use to a Kaafir), and they will not be helped (the Kaafiroon will not be rescued from Allaah's punishment).

وَإِذْ ابْتَلٰٓى اِبْرٰهٖمَ رَبُّهُ بِكَلِمٰتٍ فَاَتَمَّهُنَّ ۖ قَالَ اِنِّیْ جَاعِلُكَ لِلنَّاسِ اِمٰمًا ۗ قَالَ وَمِنْ ذُرِّیَّتِیْ ۗ قَالَ لَا يَنَالُ عَهْدِیَ الظَّالِمِیْنَ ﴿١٢٣﴾

124. (Remember the time) When his Rabb (Allaah) tested Ibraheem ؑ with certain words (commands) which he fulfilled. Allaah said, “I am going to make you a leader (an Imaam) of people (to lead them in matters of Deen).” Ibraheem ؑ said, “And from my offspring (will You not make them leaders as well) ?” Allaah replied, “My promise (of leadership) will not extend to the oppressors (the Kaafiroon).”

وَاجْعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ اِبْرٰهٖمَ مُصَلِّیْنَ ۖ وَعٰهَدْنَا اِلٰٓى اِبْرٰهٖمَ وَاِسْمٰعِیْلَ اَنْ طَهِّرَا بَيْتَیْ لَاحَاقِیْنِ وَالْعٰقِبِیْنَ وَالرَّجْعِ السَّجُوْدِ ﴿١٢٤﴾

125. (Remember also the time) When We made the House (the Kabah) a gathering place for people (throughout the world) and a place of safety (from injustice and attack and a place of peace). (O

people) **Take the Maqaam of Ibraheem** (the stone on which Ibraheem ﷺ stood while building the Kabah) **as a place of salaah** (a place behind which you perform two Rakaahs of salaah after Tawaaf). **We commanded Ibraheem** ﷺ **and Ismaa'eel** ﷺ (saying), “**Clean** (remove idols from) **My house** (the Kabah) **for those who perform Tawaaf**, **those who stay in it**, **those who bow** (in Ruku) **and those who prostrate** (referring to those who perform salaah there).”

وَأَذَقَ الْإِبْرَاهِيمَ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبُئْسَ الْمَصِيرُ ﴿١٢٦﴾

126. (Remember) When Ibraheem ﷺ said, “O my Rabb! Make this (city of Makkah) a city of safety (of peace) and feed with fruit those inhabitants who believe in Allaah and the Last Day.” (Allaah accepted this prayer and made Makkah a place where no killing should take place, no plants should be uprooted and no animal hunted. Allaah also saw to it that Makkah receives food and products from the entire world.) Allaah said, “As for him who carries out kufr, I shall grant him enjoyment for a while, after which I will drive (compel) him into the punishment of the Fire (in the Akhirah). It is the worst of places to be.”

وَأَذَرَفُوعُ الْإِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾

127. (Remember) When Ibraheem ﷺ and Ismaa'eel ﷺ were raising the foundation of the House (the Kabah, and they prayed) “O our Rabb! Accept from us (the effort of building the Kabah). Indeed You are the All Hearing, the All Knowing (You hear our prayer and know our intentions and actions).”

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ ۖ وَارِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾

128. (The two prayed further) “O our Rabb! Make us obedient to You and make from our descendants (progeny) a nation (a group) that is also obedient to You. Show us (teach us) our rites (the manner in which we should worship You) and accept our repentance (forgive our mistakes). Without doubt, You are the Most Pardoning, the Most Merciful.” (Although they were sinless, they asked for forgiveness because they were humble and this was done to teach people to ask for forgiveness after every good act.)

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾

129. “O our Rabb! Send to them (to our descendants) a messenger from among them (who was Rasoolullah ﷺ) who will recite Your verses (of the Qur'aan) to them, teach them the Book (the meanings and necessary explanations of the Qur'aan) and wisdom (the Sunnat and the hidden mysteries and intricate allegories of the Qur'aan) and purify them (from Shirk). Without doubt, You are the Mighty, the Wise.”

وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ
لَمِنَ الصَّالِحِينَ ﴿١٣٠﴾

130. Only the one who makes a fool of himself will turn away from the religion of Ibraheem (because it is foolish not to realise that one has been created to worship Allaah and also foolish to dislike a religion that should be one's natural choice). We undoubtedly chose him (Ibraheem (عليه السلام)) in this world and he will be among the righteous in the Akhirah (among those enjoying the highest ranks).

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾

131. When his (Ibraheem (عليه السلام)) Rabb told him, “Surrender (your will and soul),” he replied, “I surrender (and devote myself) to the Rabb of the universe.”

وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يُبْنِي إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٣٢﴾

132. Ibraheem (عليه السلام) and Ya'qoob (عليه السلام) advised their sons about it (about following Islam, the religion of Ibraheem (عليه السلام)) saying, “O my sons! Verily Allaah has chosen this Deen (Islam) for you, so die only as Muslims.” (In this manner, they instructed their sons to remain Muslims until their deaths.)

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتَ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَالآلِهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَٰهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٣﴾

133. (When the Jews told Rasulullaah (ﷺ) that Ya'qoob (عليه السلام) advised his sons to remain devoted to Judaism, Allaah revealed the verse stating) Or were you (Jews) present when death presented itself before (when it came to) Ya'qoob (عليه السلام)? (Were you there) When he asked his sons, “What will you worship after my death?” They replied, “We will worship your Ilaah (Allaah) and the Ilaah of your forefathers Ibraheem (عليه السلام), Ismaa'eel (عليه السلام) and Is'haaq (عليه السلام), (we shall worship) Him Who is Only One Ilaah. We surrender to (obey and worship) Him only.”

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣٤﴾

134. They (Ibraheem (عليه السلام), Ya'qoob (عليه السلام) and their children) were a group (Ummah/nation) who have passed on. To their benefit will be the actions they have earned (done) and to your benefit will be the actions that you earn (the actions that you do). You will not be questioned about what they did.

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٥﴾

135. They say, “Become Jews (said the Jews) or Christians (said the Christians) and you will be

guided.” Tell them, “(We will) Rather follow the religion of Ibraheem عليه السلام, which is not inclined towards any deviation (error) but is inclined to the straight way (the path of Allaah). He was never from the Mushrikeen.”

قُولُوا أَمَّا بِاللّٰهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾

136. Say (O Mu'mineen), “We have Imaan in Allaah, in what has been revealed to us and in what was revealed to Ibraheem عليه السلام, Ismaa'eel عليه السلام, Is'haaq عليه السلام, Ya'qoob عليه السلام and the descendants (of Ya'qoob عليه السلام who were prophets). And (we also have Imaan in) whatever (Books and miracles) was granted to Moosa عليه السلام, Isa عليه السلام and what was granted to all the prophets from their Rabb. We make no distinction between any of them (we do not believe in some prophets while rejecting others like the Jews and Christians do) and we are obedient to Allaah.”

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللّٰهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٧﴾

137. If they (the Jews and Christians) have Imaan just as you (Mu'mineen) have Imaan, then they are rightly guided. If they turn away, then they are determined to oppose you. Allaah shall be enough for you against them (Allaah is Sufficient as your Helper against their mischief, their harm, their enmity and their obstinacy). He is All Hearing, All Knowing. (It was not long after this verse was revealed that some of the Jews of Madinah were exiled while others were executed.)

صَبَّغَهُ اللّٰهُ وَمَنْ أَحْسَنُ مِنَ اللّٰهِ صَبْغَةً وَنَحْنُ لَهُ عِبْدُونَ ﴿١٣٨﴾

138. (Say also, O Mu'mineen) “Allaah has coloured (purified) us (with the natural Deen of Islaam with which every child is born). Who (none) can colour (purify) better than Allaah? And we are His worshippers.”

قُلْ إِنَّمَا جُؤِنَا فِي اللّٰهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلِنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٣٩﴾

139. (When the Jews told the Muslims in Madinah that prophets can be born only from the Bani Israa'eel and not from the Arabs, Allaah revealed the command stating) Say (to the Jews), “Do you argue (debate) with us about Allaah (about this choosing a prophet from the Arabs), when He is our Rabb and your Rabb (and therefore has the right to choose whoever He wills) and when our actions are for our benefit (making us worthy of having a prophet from among us) and your actions are for your benefit and when we are sincerely His (sincerely devoted to His Deen)?”

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَىٰ قُلْ إِنَّمَا أَعْلَمُ أَمْرَ اللّٰهِ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللّٰهِ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٠﴾

140. Or do you (Jews and Christians) say that Ibraheem عليه السلام, Isma'eel عليه السلام, Is'haaq عليه السلام, Ya'qoob عليه السلام and their descendants (children) were Jews or Christians? Say (to the Jews and Christians), "Have you more knowledge than Allaah (Who makes it clear that Ibraheem عليه السلام and the others were neither Jews nor Christians)?" Who can be more unjust than the one who hides the statement (evidence) of Allaah that is with him? (None can be more unjust than the Jews who hide the part of the Torah that states that Ibraheem عليه السلام followed the straight way of Islaam. The Jews and the Christians also hide those verses that speak about the coming of Rasulullaah ﷺ. However, they should beware because) Allaah is not unaware of what you do.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٤٠﴾

141. They (Ibraheem عليه السلام, Ya'qoob عليه السلام and their children) were a group who have passed on. To their benefit (for them) will be the acts they have earned (done) and to your benefit (for you) will be the acts that you earn. You will not be questioned about what they did.

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّهُمْ عَن قِبَلِهِمُ الَّذِينَ كَانُوا عَلَيْهَا قُلْ لِلَّهِ الشَّرْقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٤١﴾

142. (When Allaah changed the Qibla from Baytul Maqdas to the Kabah, He informed Rasulullaah ﷺ that the Jews and the Mushrikeen will object to the change. Referring to them, Allaah says,) Soon the foolish people will say, "What has caused them (the Muslims) to turn away from the Qibla towards which they were facing?" Say [O Muhammad ﷺ], "To Allaah belongs the East and the West (Allaah therefore has the right to fix the Qibla to any direction He pleases and none has the right to object). He guides whoever He wills to the straight path."

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةٌ إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَوُوفٌ رَحِيمٌ ﴿١٤٢﴾

143. Thus (just as Allaah has guided the Muslims to the straight path) We have made you (the Ummah of Rasulullaah ﷺ) such a group that is moderate in nature (free from excesses and shortcomings) so that you may be witnesses (on the Day of Qiyaamah) over people and the messenger (Rasulullaah ﷺ) a witness over you (When the nations of previous prophets will deny that their prophets preached the truth to them, the prophets will call for the Ummah of Rasulullaah ﷺ as witnesses for them. When the Ummah of Rasulullaah ﷺ testify that the prophets were truthful, they will be asked how they know this when they were not present during the times of the others. To this, the Ummah of Rasulullaah ﷺ will say that Rasulullaah ﷺ had informed them. Rasulullaah ﷺ will then make it clear that his Ummah are truthful). And We changed the Qibla towards which you faced only so that We may distinguish the ones who will follow the Prophet ﷺ from those who will turn back on their heels (and leave Islaam with the excuse that Rasulullaah ﷺ is changing the Deen). Verily this (changing of the Qibla) is a difficult matter (for all) except those whom Allaah has guided. Allaah will not let your Imaan (the salaah you performed facing Baytul Maqdas) go to waste. Verily Allaah is Most Forgiving, Most Merciful unto mankind.

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا
وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾

144. Verily We see you (O Muhammad ﷺ) frequently lifting your gaze towards the sky (waiting for Allaah's command to change the Qibla back to the Kabah). We will most assuredly turn you towards a Qibla (of Ibraheem ؑ) that pleases you. So turn your face (during salaah) towards the Masjidul Haraam (where the Kabah is situated and where fighting, the hunting of animals, and the chopping off trees are prohibited). Wherever you may be (whether at home or travelling over land or sea), turn your faces towards it (towards the Kabah when performing salaah). Most certainly those who have been given the Book (the Jews) know well that this command (changing the Qibla) is from their Rabb (because this was mentioned in the Torah along with the description of Rasullullah ﷺ). And Allaah is not unmindful (unaware) of what they do.

وَلَيْنَ آتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ
بَعْضٍ وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذًا لَمِنَ الظَّالِمِينَ ﴿١٤٥﴾

145. Even if you have to present (bring) every kind of proof to those who have been given the Book (the Jews and the Christians), they will not turn towards your Qibla (because of stubbornness). You should also not turn towards their Qibla. In fact, they (the Jews and Christians) will not even turn towards the Qibla of each other (the Qibla of the Jews was the Rock of Baytul Maqdas while that of the Christians was the eastern side of Baytul Maqdas). Should you now follow their wishes after knowledge (revelation) has come to you, then surely you would be among the unjust ones.

الَّذِينَ أُوتُوا الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾

146. Those who have been given the Book (the Jews and the Christians) recognise him (Rasullullah ﷺ) together with his lineage, tribe, place of birth, place of residence, appearance, qualities and attributes just as they recognise their very own sons (because the Torah and the Injeel had described him to them). Without doubt there (still) exists among them a group who knowingly hide the truth.

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١٤٧﴾

147. The truth is from your Rabb so never be among those who doubt (what has been revealed whether the People of the Book accept it or not).

وَلِكُلِّ وُجْهَةٌ هُوَ مُوَلِّيُّهَا فَاتَّبِعُوا الْحَيٰثَةَ أَيَّنَمَا تَكُونُوا يَاتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ ﴿١٤٨﴾

148. Every nation has a direction towards which they turn (in prayer), so hasten towards

good actions (salaah). Wherever you may be, Allaah shall collect you all together (on the Day of Qiyaamah and reward you for your good acts). Surely Allaah has control of everything (it is therefore useless for people to quarrel over these matters because they lie in the hands of Allaah and man has no say in them).

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾

149. Wherever you may go (on journey), turn your face to the direction of the Masjidul Haraam. This is certainly the truth from your Rabb. Allaah is not unaware of what you do.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلِأَتِمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٠﴾

150. Wherever you may go (on a journey), turn your face to the direction of the Masjidul Haraam. Wherever you may be situated, turn your faces towards it so that people may not have an argument against you (so that the Jews do not say, "These Muslims oppose our religion, yet they face Baytul Maqdas like us", and so that the Mushrikeen do not say, "These Muslims claim to follow the ways of Ibraheem ؑ, yet they do not face his Qibla i.e. the Kabah"), except for those who are unjust (those who are stubborn will still search for excuses to object). So do not fear them (their objections) but fear Me (by obeying My commands). And (turn towards the Masjidul Haraam in salaah) so that I may complete My favour (honour, blessings and guidance) upon you (by teaching you your Deen) and so that you may be rightly guided (to the truth).

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾

151. In a similar manner (as part of Our favour to you) We have (also) sent to you a Rasool (messenger) from among yourselves (Muhammad ﷺ) who recites to you Our verses (of the Qur'aan), purifies you (from Shirk), teaches you the Book (Qur'aan) and wisdom (the teachings of the Qur'aan), and teaches you what you knew not (he perfects both your knowledge and your actions).

فَإِذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُوا ﴿١٥٢﴾

152. So think of Me (by performing salaah, making Dhikr, abiding by the Qur'aan and in all other matters) and I will think of you (by rewarding you and fulfilling your needs and blessing you constantly). Be grateful to Me (by obeying Me) and do not be ungrateful (by disobeying Me).

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾

153. O you who have Imaan! Seek help (from Allaah) by means of sabr and salaah. Verily Allaah is with those who exercise sabr (and will readily assist them, especially during Jihaad).

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ﴿١٥٤﴾

154. And do not say about those who have been martyred in Allaah's way that they are dead. In reality, they are alive (because of their patience in difficulty) but you do not realise it. (Allaah preserves the souls of martyrs as beautiful green birds who are allowed to fly wherever they wish in Jannah.)

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾

155. Most definitely We will test you (to see whether you exercise sabr) with a (little) bit of fear, with hunger and with a shortage in wealth, life (the test is by way of illness, death, difficulties) and fruit (produce and products). So give good news (of entering Jannah) to those who exercise sabr.

الَّذِينَ إِذَا أَصَابَهُمُ مُّصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾

156. (Those who exercise sabr are) those who, when any difficulty befalls them (then instead of complaining), say, 'Verily we belong to Allaah (and He therefore has the right to treat us as He pleases) and to Him shall we return (after death, when He will reward us for our sabr).'¹ (Rasulullaah ﷺ has mentioned that when a person says this at the time of any difficulty, Allaah will reward him and replace his loss with something better.)

أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾

157. These (people who are patient in difficulties and who abstain from ingratitude) are the ones on whom the Combined (favours) and Special Mercies (Bounties) of Allaah descend and who are rightly guided.

إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾

158. Verily Safa and Marwah (two hills in Makkah) are among the landmarks (distinctive signs) of (the Deen of) Allaah. So whoever performs Hajj or Umrah to the House (Kabah), there shall be no sin upon him should he go to and fro between the two (even though it was a practice of the Mushrikeen before the coming of Rasulullaah ﷺ). Whoever performs a good act of his free will (voluntarily), then surely Allaah is Most Grateful (and will reward him), All Knowing.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعُنُونَ ﴿١٥٩﴾

159. Certainly those (Jews) who hide (from people) the clear things and guidance which

We have revealed (such as the description of Rasulullaah ﷺ in the Torah and changing of the Qiblah), **after We had explained it to them in the Book (Torah) for the people; such people** (those who hide these things) **are cursed by Allaah and by all those who** (are commanded to) **curse** (such as the angels, humans, Jinn, animals). (This applies to all such people) **except those who repent, correct** (the wrong they did) **and clarify** (what they hid).

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوْا فَاُولَٰئِكَ اَتُوبُ عَلَيْهِمْ وَاَنَا التَّوَّابُ الرَّحِيْمُ ﴿١٦٠﴾

160. These are the ones whom I will forgive, for verily I am The Greatest Acceptor of repentance, The Most Merciful.

اِنَّ الَّذِيْنَ كَفَرُوْا وَمَاتُوْا وَهُمْ كٰفِرًاۗۤ اُولٰٓئِكَ عَلَيْهِمْ لَعْنَةُ اللّٰهِ وَالْمَلٰٓئِكَةِ وَالنَّاسِ اَجْمَعِيْنَ ﴿١٦١﴾

161. Verily those who practise kufr (do not believe in the truth) **and who die as Kaafiroon, upon them is the curse of Allaah, the angels and the entire mankind** (they deserve all these curses and will remain in Jahannam forever).

خٰلِدِيْنَ فِيْهَا لَا يَخَفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُوْنَ ﴿١٦٢﴾

162. They will live forever in this (curse and the resultant punishment in the Aakhirah). **Neither will their punishment be lessened** (in the Aakhirah) **nor will they be given any respite** (to excuse themselves or to repent).

وَاللهُ مُلْكُ السَّمٰوٰتِ وَالدُّنْيَا ۚ وَهُوَ الْعَزِيْزُ الرَّحِيْمُ ﴿١٦٣﴾

163. Your Ilaah is but One Ilaah. There is no other Ilaah but Him, The Compassionate, The Most Merciful. (His decision is final)

اِنَّ فِيْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافِ الْاَيِّلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرٰى فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا اَنْزَلَ اللّٰهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَاَحْيَا بِهٖ الْاَرْضَۙۤ بَعْدَ مَوْتِهَاۙ وَبَثَّ فِيْهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِيْنَۙ السَّمَاءِ وَالْاَرْضِ لَاٰيٰتٍ لِّقَوْمٍ يَعْقِلُوْنَ ﴿١٦٤﴾

164. Verily in the creation of the heavens and earth (and whatever wonders are in and lie between the two); **in the changing of the night and the day** (following each other and each one becoming longer or shorter); **in the huge ships which travel on the oceans carrying goods of benefit to man** (without sinking despite their tremendous weight); **in that water that Allaah showers from the heavens, bringing life** (all types of growth) **to the earth after its death** (after it was bare) **and causing all types of creatures to spread out on earth** (because most of creation are attracted to fertile areas); **and in the varying** (directions and temperature) **of the winds; and the obedient clouds** (that travel and shower rain only where Allaah commands) **hanging between the earth and sky; (In all of the above events) are signs for those who use their intelligence** (to think deeply about these signs).

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى
الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٥﴾

165. There are some people (the Mushrikeen) who attribute equals (idols) to Allaah, having such love for them as they have for Allaah. However, the Mu'mineen have a much greater love (at all times) for Allaah (greater than their love for anything or anyone else like the prophets, saints, angels, Ulema, children, wealth, property, etc). If the unjust ones (the Mushrikeen) were to see the time (in the Aakhirah) then they will see the punishment (in store for them) and (if the Mushrikeen were to realise in this world) that all power belongs only to Allaah and that Allaah is certainly Capable of giving the severest punishment (then they would not attribute equals to Him).

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴿١٦٦﴾

166. (They would also not attribute equals to Allaah if they could see the time on the Day of Qiyaamah) When those who were followed (the misguided leaders) disassociate themselves from their followers (denying that they had misled them); (when) they see the punishment and (when they see that) all ties between them are cut (and that they will be enemies of each other).

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا لَنَا كُوزَةٌ فَنَتَّبِعَ لِمِمْكُمْ كَمَا تَبِيعُوا وَامْنَا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِمُخْرِجِينَ مِنَ النَّارِ ﴿١٦٧﴾

167. The followers will (then) say, "If only we could return (to the world by some means or other), then we too will disassociate ourselves from them as they now do to us." In a like manner (just as Allaah will show them their punishment and their disassociation from each other on the Day of Qiyaamah), Allaah will show them their (evil) actions which will be a cause of regret to them. They will never be able to escape from the Fire (of Jahannam after having entered it because of the shirk they committed).

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٦٨﴾

168. O people, eat of the lawful (that which has been declared lawful by Allaah and that which is lawfully acquired) and pure (and wholesome) things of the earth, and do not follow in the footsteps of Shaytaan (by making the Halaal thing Haraam or the Haraam thing Halaal). Indeed, he is your open enemy.

إِنَّمَا يُأْمُرُكُم بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْلَمُونَ ﴿١٦٩﴾

169. He (Shaytaan) instructs you to commit only evil acts, acts of immodesty and to attribute to Allaah such things about which you have no knowledge (no knowledge that these matters are from Allaah, such as the things that people declare Haraam by themselves or when they change the text of what Allaah has revealed).

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٧٠﴾

170. And when it is said to them *(the Kaafiroon and sinners)*, “Follow that which Allaah has revealed,” they say, “But we wish to follow that which we found our forefathers doing *(worshipping idols, regarding certain Halaal things to be forbidden, not marrying widows, etc.)*.” What! *(Will they follow their forefathers) even though they (their forefathers) understood nothing (about Deen) and were not rightly guided (to the truth)?*

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّكُمْ عَمَىٰ فَهُمْ لَا يَعْقِلُونَ ﴿١٧١﴾

171. The comparison of those who commit kufr *(and those calling them to Islaam)* is like a person who calls something *(like some animal)* that can hear only a call and a sound *(without understanding what is being said)*. Deaf, dumb and blind, they cannot understand *(neither do they have knowledge nor do they want to hear what the knowledgeable people say)*.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾

172. O you who have Imaan! Eat from the pure *(and wholesome)* things which We have provided for you and show gratitude *(be obedient)* to Allaah *(for what He has provided and made lawful)* if it is indeed Him Whom you worship.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَنَازِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٧٣﴾

173. Allaah has forbidden for you *(to eat)* Mayta *(an animal which dies a natural death or which is not slaughtered or hunted in accordance with the Shari'ah)*, blood *(that flows from the animal's body)*, the meat of pigs *(and all other parts of its body)*, and *(the meat of)* those animals that were sacrificed with *(the slaughterer taking) the name of another besides Allaah (such as the name of an idol, Jinn, saint, prophet, etc)*. As for him who is driven by necessity *(to eat these forbidden foods for fear of losing his life)*, then *(if he eats them) neither rebelliously (without enjoyment), nor transgressing the limits (without eating more than is necessary to keep him alive)*, there will be no sin upon him. Verily Allaah is Most Forgiving, Most Merciful *(towards His obedient servants and therefore makes His laws easy for them)*.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾

174. Verily those who hide *(or make changes to)* that book which Allaah has revealed,

selling it for a small price (referring to the Jewish Rabbis who hid from people the description of Rasulullaah ﷺ in the Torah so that they would not lose the bribes, gifts and acknowledgements of gratitude that people gave them); these people only fill their bellies with fire. Allaah will neither speak to them (with kindness and mercy) on the Day of Judgement (because He will be angry with them), nor will He purify them (from the filth of their sins). They will receive a most painful punishment (that will penetrate their inner selves and from which there shall be no salvation).

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ﴿٧٥﴾

175. These are the ones who buy misguidance at the price of guidance, and punishment at the price of forgiveness. (Despite knowing about the terrible fire of Jahannam, they happily opt for sin which leads them to Jahannam, as if they feel strong enough to bear the punishment. Allaah therefore asks,) How will they ever tolerate the fire? (whilst they happily opt for sin which leads them to the fire)

ذَٰلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ﴿٧٦﴾

176. This (punishment) is because Allaah has certainly revealed the Book with the truth and those who disagree (create differences) about the Book are stubbornly (who have gone astray) opposed (people, who have gone astray). (Just as this verse applies to the Jews who disagreed with the Torah and accepted what they wanted while rejecting what they did not want, it also applies to the people who refuse to accept the Qur'aan as a Book from Allaah)

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ
وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا
وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ وَحِينَ الْبَأْسِ أُولَٰئِكَ الَّذِينَ صَدَقُوا وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿٧٧﴾

177. Righteousness is not that you turn your faces towards the east or west (during salaah), but (a person of) righteousness is that person who believes (in the validity of the beliefs) in Allaah, the Last Day (the Day of Qiyaamah), the angels, the Books, and the Ambiyaa (Allaah's prophets); and despite his love for wealth, he spends it on his relatives, orphans, poor people, travellers, beggars and to set slaves (and prisoners-of-war) free. (In addition to all of this, the righteous person is) He (who) establishes salaah, gives zakaah, fulfils promises when making them (with Allaah and with people), exercises patience during hardships (such as poverty), adversities (such as illness and fear) and during times of war. These are the ones who are true (in their Imaan and in their claim to righteousness) and they are the ones who have Taqwa.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّبِعُوا الْقِيَاسَ فِي الْقَتْلِ الْحُرِّ بِالْحُرِّ وَالْعَبْدَ بِالْعَبْدِ وَالْأُنثَىٰ بِالنَّثِيِّ فَمَنْ عَفَى
لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْهُ بِالْمَعْرُوفِ وَادَّأْ إِلَىٰهِ بِإِحْسَانٍ ذَٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ فَمَنْ

اعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿١٧٨﴾

178. O you who have Imaan! Qisaas has been made obligatory *(has been ordained)* **for you in the case of murder; a free man** *(will be executed)* **for** *(murdering)* **a free man, a slave for a slave and a woman for a woman. Whoever** *(heir)* **forgives his brother** *(the murderer)* **should demand** *(the Diyah)* **with kindness** *(without harshness)* **and payment should be pleasant** *(without delay and in full)*. **This** *(choice between Qisaas and Diyah)* **is a special consideration from your Rabb and a mercy** *(because the Jews were compelled to apply Qisaas when a murder was committed and the Christians were compelled to accept Diyah instead)*. **So whoever oversteps the limits** *(by killing the murderer)* **after this** *(after the murderer was forgiven)* **shall suffer a painful punishment** *(by being executed in this world and punished in the Aakhirah)*.

وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِيَ الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾

179. For you, in Qisaas is *(great)* **life, O people of intelligence, so that you have Taqwa** *(so that you may fear the punishment for murder and abstain from it and so that you enforce the law of Qisaas)*.

كُتِبَ عَلَيْكُمُ إِذَا أَحْضَرَ أَحَدَكُمُ الْمَوْتَ أَنْ تَرَكَ خَيْرًا ۚ الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿١٨٠﴾

180. It has been made obligatory for you *(to make)* **a bequest** *(in your will)* **that is just** *(not more than one-third of your wealth)* **in favour of your parents and close relatives when** *(the signs of) death appears before any of you and you are leaving wealth behind. This* *(law)* **is a duty upon those who have fear for Allaah.** *(This law was revealed because people used to make bequests for the rich and leave nothing for their parents and relatives. However, this compulsion was later cancelled when Allaah revealed the laws that fix the shares that parents and close relatives receive from the wealth of a dead person. Although a person should not make a bequest for an heir, if he does bequest less than a third for an heir, it will be given to the heir only if all the other heirs permit it after the person's death.)*

فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَأَنَّمَا إِنَّمَا أُنِمْتْهُ عَلَى الَّذِينَ يَبْدِلُونَهُ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨١﴾

181. So whoever changes it *(the will)* **after hearing it, then the sin** *(of changing the will)* **rests** *(solely)* **upon those who change it. Verily Allaah is All Hearing, All Knowing** *(Allaah hears the will that is made, knows about the changes made to it and knows the intentions of those who make the changes)*.

فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٨٢﴾

182. Whoever fears any favouritism or sin from the person making the will *(such as a bequest that exceeds one-third or any other error in the will)* **and then makes peace** *(reaches a settlement)* **between them** *(between the one making the will and the others involved)*, **upon him is no sin** *(in fact, it is preferable for him to intervene)*. **Verily Allaah is Most Forgiving, Most Merciful.**

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

183. O you who have Imaan! Fasting has been made obligatory for you just as it was made obligatory for those before you (the Jews and Christians), so that you may develop Taqwa (fasting saves a person from sin because it develops self-restraint and drives away the passions that lead to sin).

أَيَّامًا مَعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٨٤﴾

184. Fast for a fixed number of days (in the month of Ramadhān). Whoever among you is ill or on journey, then (he should make up for the missed fasts by fasting) the same number of days at another time. Those who are not capable (of fasting, such as the very old or sickly), should pay the Fidyah, (which is) to feed a poor person (two meals). Whoever does a good act of his own will, then surely this is better for him. It is better for you that you fast, if you but knew (the virtue, significance and benefits of fasting).

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

185. The month of Ramadhān is the month in which the Qur'aan was revealed (from the Lowhul Mahfoodh to the sky above the earth on Laylatul Qadr) as a guidance for mankind, whose Aayaat of guidance are absolutely clear, and which distinguishes (between truth and falsehood). So whoever among you witnesses this month (is alive during this month and capable of fasting) should fast in it, while those who are ill or on journey, then (they should make up for the missed fasts by fasting) the same number of days at another time. Allaah desires ease for you (by allowing travellers and the ill to fast at a later time) and does not desire hardship for you. And (Allaah desires) that you complete the period (of fasting during Ramadhān), so that you glorify Allaah for His guiding you and so that you show gratitude (to Him).

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

186. And when My bondsmen ask you about Me, verily I am close by (so call only on Me). I answer the prayer of the caller when he calls (whether he calls silently or audibly). So they should accept (My commandments and obey them) and (always) believe in Me so that they remain on the right (with valid beliefs).

أَحَلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ بَاشِرُوهُنَّ وَابْتَغُوا مِمَّا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصِّيَامَ إِلَى الْإِيلَاءِ وَلَا تَبَاشَرُواهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسْجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾

187. Permission has been granted for you to have sexual relations with your wives on the nights of the fasts (an act that was previously forbidden). They are clothing for you and you are clothing for them (showing attachment and intimacy). Allaah knows well that you have been unfaithful to yourselves (by committing the sexual act on the nights of your fasts), so He turned to you (with mercy) and forgave you. So now you may have sexual relations with them and seek (through such relations) that which Allaah has destined for you (children and not merely carnal gratification). Eat and drink (throughout the night) until the white thread of (true) dawn becomes distinct to you from the black thread (the night). Then (when dawn is clearly visible, stop eating and) complete the fasts until nightfall (sunset). And do not have close relations with them (your wives) while you are in I'tikaaf in the Masjid. These (laws) are the limits that Allaah has set so do not even come close to (breaking) them (let alone overstepping them). In this manner (just as He has explained all of the above to you) Allaah explains His Aayaat to people so that they attain Taqwa.

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْءُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٨﴾

188. Do not unlawfully eat the wealth of each other (by stealing, cheating, gambling, taking interest, committing fraud, etc) and (do not) take it (as bribes) to judges so that you may sinfully eat a bit of people's wealth while you are fully aware of it (do not bribe judges to judge in your favour so that you may steal the wealth of someone else, knowing that the wealth is not yours. You should also not give false evidence, take false oaths or make false claims to steal the property of others).

يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾

189. They ask you (O Muhammad ﷺ) about the new moons (why it waxes and wanes), tell them that these are a means for people to determine time (months) and the Hajj. Righteousness is not that you enter your homes from the back, but (a person of) righteousness is the person who has Taqwa. Enter your homes from their (front) doors and fear Allaah so that you may be successful. (This verse makes reference to the practice of the early

Arabs who believed that after performing Hajj it was an act of righteousness to enter their homes from the back or from the roof and sinful to enter from the front door.)

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩٠﴾

190. Fight in the way of Allaah (to advance and uplift Allaah's Deen) **those people who fight you, but do not overstep the limits** (children, women and the elderly people should not be intentionally killed). **Verily Allaah does not like those who overstep the limits** (by not abiding by the laws of Jihaad and by fighting in the Haram of Makkah).

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجَكُمُ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَتَلُوكُمْ فَلَا تُقَاتِلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾

191. Kill them (the Kaafiroon) **wherever you find them, and drive them out of the places from which they drove you out. Corruption** (part of which is Shirk, turning away from religion and causing others to do so) **is certainly worse than killing. Do not fight them by the Masjidul Haraam unless they fight you in it. If they fight you, then kill them as well** (even if it be in Makkah). **In this manner are the Kaafiroon repaid.**

فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٢﴾

192. (However) If they stop (committing kufr and they become Muslims), **then surely Allaah is Most Forgiving, Most Merciful** (He will accept their repentance).

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾

193. Continue fighting them until no corruption (especially no Shirk and turning others away from Islaam) **exists and until religion** (worship) **is only for Allaah** (until people worship Allaah only). **Should they stop** (being Kaafiroon), **then let there be no attacks except against the oppressors.**

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتُ قِصَاصٌ فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٩٤﴾

194. A sacred month for a sacred month (if the Kaafiroon fight you in such a month, you should fight them back when in the sacred month), **and equal retaliation applies to sacred things** (the one who

disrespects something sacred will be punished in proportion to the disrespect shown). **So whoever does you wrong, act against him in the same manner as he had wronged you (to compensate for previous losses).** Fear Allaah (when reacting) and know that verily Allaah is with those who fear Him (and shall assist the pious at all times).

مع ٢٤
وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾

195. Spend in the path (obedience) of Allaah (in worship and Jihaad) and do not throw your own hands (do not lead yourselves) into destruction (by failing to spend in Allaah's way and by failing to engage in Jihaad because this will weaken you and strengthen your enemies). Do good, for Allaah certainly loves those who do good.

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمِنْتُمْ فَمَن تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَن لَّمْ يَجِدْ فَصِيَامٌ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَن لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٩٦﴾

196. Complete the Hajj and Umrah for (the pleasure of) Allaah. If you are prevented (from doing so after entering into Ihraam), then (arrange to slaughter) whatever animal is convenient (easy) for you (from those animals that are permissible to slaughter). And do not shave your heads (to come out of Ihraam) until the animal (to be slaughtered) has reached its place (where it has to be slaughtered). Whoever among you is sick or has an ailment (injury, disease, etc) on the head, his Fidyah shall be fasting (for three days) or charity or slaughtering an animal. (However) Once you are in safety (and are able to perform Hajj or Umrah without fear), then whoever has the benefit (the good fortune) of performing Umrah with Hajj (in one journey) should slaughter whatever animal is convenient (as a form of thanksgiving after completing the Hajj). Whoever cannot find (or cannot afford) such an animal should fast for three days during the (days of) Hajj (before the 10th of Dhul Hijjah) and seven (days) after returning home. This completes ten (days of fasting in total). This (privilege of performing Umrah with Hajj) is for the person whose family is not present in the Masjidul Haraam (for a non-resident of Makkah). Fear Allaah and know that verily Allaah is severe in punishment.

وَقَدْ نَزَّلَ الْحَجَّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَن فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفْثَ وَلَا فُسُوقَ ۚ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ وَتَزُودُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ ﴿١٩٧﴾

197. (The time of) Hajj is the few known months (Shawwaal, Dhul Qa'dah and ten days of Dhul Hijjah).

So whoever considers the Hajj obligatory (upon himself and enters the state of Ihraam) **on them** (during these months) **should not engage in any sexual relations** (with his wife) **nor commit any act of sin** (should not transgress any law of the Shari'ah) **nor dispute** (quarrel, fight, swear, abuse, be vulgar) **during Hajj. Allaah knows whatever good deed you do.** (Referring to people who took no provisions with them on their journey for Hajj and ended up begging from others, Allaah instructs) **Take your provisions along with you** (for the journey), **but** (always remember that) **the best of provisions is Taqwa** (which includes refraining from begging). **So fear Me O people of intelligence!**

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ فَإِذَا أَفَضْتُمْ مِّنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِندَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِّنْ قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿١٩٨﴾

198. (Declaring the permissibility of trade during Hajj, Allaah says) **There shall be no sin upon you** (no decrease in reward) **should you seek the bounty** (your livelihood) **from your Rabb** (one will not be sinful for engaging in trade during the days of Hajj). **When you leave Arafaat, then remember Allaah at the Mash'arul Haraam** ("The Sacred Monument" - referring to Muzdalifa). **Remember Him as He had guided you** (to the Deen of Islaam without any pagan traits and to understand the rites of Hajj), **for before this you were astray** (unaware of the Deen and the rites of Hajj).

ثُمَّ أَفِضُوا مِّنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٩﴾

199. **And proceed from the place where the people proceed from** (from Arafaat, then on to Muzdalifa and back to Mina, previously the people used to go the Muzdalifa-Arafaat border, while only the Quraysh used to go to Arafaat) **and beg forgiveness from Allaah** (for your sins). **Verily Allaah is Most Forgiving, Most Merciful.**

فَإِذَا قُضِيَتْ مَنَاسِكُكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ ﴿٢٠٠﴾

200. **Once you have completed your Hajj rites** (duties), **remember Allaah as you remember your forefathers, or** (rather with) **an even greater remembrance** (referring to the enthusiasm with which the Arabs used to praise their forefathers in Mina during the days of ignorance). **From among them there are those** (the Kaafiroon) **who say, "O our Rabb, grant us in this world."** (They are then granted their needs in this world whereas) **They shall have no share** (of good) **in the Aakhirah.**

وَمِنْهُمْ مَّن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾

201. (On the other hand) **From among them there are also those** (the Mu'mineen) **who say, "O our Rabb, grant us** (all that which is) **good in this world, (all that which is) good in the Aakhirah and save us from the punishment of the fire** (of Jahannam)."

أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٠٢﴾

202. Such people (the Mu'mineen) shall receive a great share (of good in both worlds) because of their actions. Allaah is Swift (quick) at reckoning (calling people to account for their actions in this world). (Muslims are therefore encouraged to pray for the good of the Akhirah together with the good of this world and not to be concerned with the good of this world only.)

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿٢٠٢﴾

203. Carry out the Dhikr (remembrance) of Allaah during the limited days (10th, 11th, 12th and 13th of Dhul Hijjah). There shall be no sin on the person who chooses to hasten (to leave Mina) during the two days (by leaving Mina on the 12th of Dhul Hijjah), nor will there be any sin on him who wishes to delay (by leaving Mina on the 13th of Dhul Hijjah). (Forgiveness shall be) for him who possesses Taqwa (throughout the Hajj journey). Fear Allaah and understand that unto Him (before Him) shall you be gathered (on the Day of Qiyaamah when Allaah will reward and punish people according to their actions).

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ ﴿٢٠٣﴾

204. From mankind is he whose speech pleases you (O Muhammad ﷺ) in this worldly life and (claiming to be a Muslim) he calls Allaah to be witness over that which is in his heart, yet he is the hardest of opponents (to you and to all Muslims). (This verse refers to a sweet-talking hypocrite by the name of Akhnas bin Shareek who claimed to be a Muslim and professed to love Rasulullaah ﷺ and the Muslims. He even told Rasulullaah ﷺ that Allaah is a witness to what he said. He hated the Muslims so much that he even burnt the fields of some Muslims and killed their animals, as is mentioned in the next verse.)

وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٠٤﴾

205. (However, his hypocrisy was clear because) When he turns away (from you, O Muhammad ﷺ) he exerts himself to cause corruption (trouble and mischief) on earth and (among other things) to destroy crops and stock (cattle and other animals). Allaah dislikes corruption.

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُ جَهَنَّمَ وَلِبِئْسَ الْمِهَادُ ﴿٢٠٥﴾

206. When he is told to fear Allaah (because of his behaviour), pride (arrogance and stubbornness) leads him to (commit more) sin (once hypocrites gain power, they resort to murder, rape and plunder). Jahannam will suffice for him (as punishment). It is a terrible resting (evil) place indeed.

وَمِنَ النَّاسِ مَنْ يَشْتَرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٢٠٦﴾

207. From mankind is he who would sell himself seeking Allaah's pleasure (such as

Suhayb Rumi رضي الله عنه, who migrated to Madinah after giving up everything he owned). Allaah is Most Compassionate (Kind) towards His bondsmen (because He guides them to do what pleases Him, thereby allowing them to seek the everlasting Jannah in exchange for the temporary life and wealth of this world).

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٢٠٨﴾

208. O you who have Imaan! Enter into Islaam (submit to the Shari'ah) completely (wholeheartedly and willingly fulfilling by all the commands of the Shari'ah) and do not follow in the footsteps of Shaytaan (who will tempt you to pick and choose only those aspects of Islaam that please you) for he is certainly your open enemy (he tempts you to do baseless things and to engage in innovations).

فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَاذْكُرُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٠٩﴾

209. So if you err (by not entering into Islaam completely) after the clear signs have come to you (and proven to you that this is the true path to follow), then know that definitely Allaah is Most Powerful (and nothing can stop Him from taking you to task for your wrong doings), The Wise (He is neither impulsive nor unjust and all His commands are filled with wisdom whether man understands them or not).

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٢١٠﴾

210. Are they (the Kaafiroon and those who do not enter into Islaam completely) waiting for Allaah and the angels to come to them beneath the shadow of clouds and for matters (punishment) to be decided (before they decide to do what is right)? All matters return to Allaah.

سَلِّ بَنِي إِسْرَءِيلَ كَمَا آتَيْنَاهُمْ مِنْ آيَةٍ بَيِّنَةٍ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢١١﴾

211. Ask the Bani Israa'eel how many a clear Aayah we have given them. Whoever chooses to change the favour of Allaah (change the favour of being shown the various Aayaat into a punishment by failing to take lessons from them) after it had come to him, then Allaah is severe in punishment (Allaah will severely punish those who change His laws and are ungrateful for His favours to them).

لَقَدْ زَيَّنَّا لِلَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَمَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢١٢﴾

212. The life of this world has been beautified for the Kaafiroon who mock those who have Imaan (because the Kaafiroon feel that they have more wealth). But those with Taqwa will be above them (the Kaafiroon) on the Day of Qiyaamah. Allaah provides for whom He

desires without limits (Allaah will grant the Mu'mineen the best in the Aakhirah and can easily grant them more than the Kaafiroon in this world as well).

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٣﴾

213. Mankind was one community (they were all Mu'mineen when man first came to the world and after the flood during the time of Nooh ﷺ. However, they later divided when some became Kaafiroon). (Therefore) **Allaah sent** (to them) **the Ambiyaa as carriers of good news** (to the Mu'mineen that they are heading for Jannah) **and as warners** (to the Kaafiroon that they are heading for Jahannam) **and (Allaah) sent with them** (with the Prophets) **the Books** (divine scriptures) **with the truth so that** (by the laws contained in the scriptures) **He may judge between mankind concerning the matters** (of Deen) **in which they differed.** (However) **Because of the animosity** (hatred) **between them, those to whom it** (the scripture) **was given differed concerning it** (concerning the Deen) **after clear proofs** (of Towheed) **had come to them. By His will, Allaah guided those who had Imaan to the truth of that concerning which they differed.** (The Mu'mineen should therefore not become despondent because of the abuse and mischief of the Kuffaar.) **Allaah guides whoever He wills to the straight path** (to the truth).

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلُّوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلاَ إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿١٤﴾

214. (Concerning the hardships that Muslims face in their lives, Allaah tells them) Do you think that you will enter Jannah when there has not yet come to you the like of (those hardships such as poverty, famine, illness and fear which came to) **the people before you** (to the Mu'mineen during the periods of previous Ambiyaa)? **Suffering and hardship affected them and they were shaken until the Rasool and those with him who had Imaan said, "When will the help of Allaah come?" Surely, the help of Allaah is near.** (Muslims are therefore required to exercise patience when facing hardship and when facing overwhelming odds against their enemies just as the previous nations did. This will certainly attract Allaah's assistance.)

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلَّوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿١٥﴾

215. They ask you (O Muhammad ﷺ) **what** (and on whom) **they should spend** (their wealth)? **Say, "The good** (wealth) **that you spend should be for** (should be given to) **parents, relatives,**

orphans, needy and travellers (there is no limit to this list). Allaah is well aware of the good you do (and will reward you accordingly).”

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

216. Warfare (Jihaad for the pleasure of Allaah against the enemies of Islaam) has been made obligatory for you (when necessary) though you may dislike it (because of the hardship involved). It may be that you dislike something that is good for you and you may like something that is bad for you. (Whereas Jihaad seems difficult, it leads to either martyrdom or victory coupled with booty, all of which are good. On the other hand, although avoiding Jihaad seems good, it deprives one of tremendous rewards and eventually leads to the suppression of Muslims and humiliation by the Kaafiroon.) Allaah knows (what is good for you) and you do not know. (A Muslim should therefore carry out Allaah's orders without hesitation because Allaah's laws are correct and one should not be misled by one's own ideas, desires or assumptions.)

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدُّ عَنْ سَبِيلِ اللَّهِ وَكَفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنْ سَاطَعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢١٧﴾

217. They question you (O Muhammad ﷺ) about warfare in the sacred months (Dhul Qa'dah, Dhul Hijjah, Muharram and Rajab). Say, "Warfare in these months is a grave matter (major sin), but to prevent (others) from Allaah's way (from Islaam), to disbelieve in Him, (to prevent people from) the Masjidul Haraam and to expel (drive out) its people from it (as the Mushrikeen did to Rasulullaah ﷺ and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ) is a far greater sin in the sight of Allaah. Corruption (especially Shirk and causing mischief in religion) is worse than killing." They (the Kaafiroon) will continue fighting you until (with the intention that) they turn you away from your Deen if they can (by preventing others from accepting Islaam). Whoever turns away from his Deen (of Islaam) and then dies as a Kaafir, such people are the ones whose actions are lost in this world and in the Aakhirah. These are the dwellers of the fire where they shall live forever. (However, if people who left Islaam return to its fold and repent, Allaah will forgive them and reward them for their good actions.)

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢١٨﴾

218. Verily those who have Imaan, who migrate and who strive (exert themselves) in the way of Allaah (for Islaam), these have hope of Allaah's mercy (His rewards). Allaah is Most Forgiving, Most Merciful (Allaah will not deprive such people of the rewards they deserve).

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ
مِن نَّفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ
لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾

219. They question you about (the permissibility of) liquor and gambling. Say, "In both is great sin (because of their ill effects) and some benefits (little) for man; but the sin is far greater than their usefulness." And they ask you what (how much) they ought to spend. Say, " (Spend) That which is easy (extra wealth that exceeds your needs)." In this manner (as He has made the above clear to you) Allaah makes clear to you His revelation so that you may reflect...

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ
الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَهَنْتُمْ إِيَّاهُ اللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٠﴾

220. ...about this world and the Akhirah. And they question you concerning orphans (about caring for their wealth). Say, "To improve their lot is best (by investing their money profitably). (However) If you mix with them (if you combine their wealth with yours to share expenses), then they are your brothers (and there will be no problem with this)." (However, do not forget that) Allaah knows him who makes mischief (who mixes the orphan's wealth with his own for evil purposes) from him who improves (adds value to the orphan's possessions). If Allaah willed, He could have made matters difficult for you (by completely prohibiting the sharing of expenses with orphans). Allaah is Mighty (Able to do as He pleases), Wise (in all His orders). (While Allaah has the right to command man to do difficult duties, He guides man with simple rules because He is Merciful and Wise.)

وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ يُؤْمِنَ وَلَا أُمَّةً مُّؤْمِنَةً خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلَا تُنْكِحُوا الْمُشْرِكِينَ
حَتَّىٰ يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَٰئِكَ يَدْعُونَ إِلَى التَّارِكِ وَاللَّهُ يَدْعُو
إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢١﴾

221. (O Muslims) Do not marry Mushrik (Kafir) women until they have Imaan (until they become Muslims). A Mu'min (believing) slave woman is undoubtedly better (to marry) than a (free) Mushrik (non-believing) woman even though she (the Mushrik woman) may be pleasing to you. And (O Muslims) do not give your (Muslim) women in marriage to Mushrik (Kafir) men until they have Imaan (until these men accept Islaam). A Mu'min slave is better than a (free) Mushrik man even though he (the Mushrik) may be pleasing to you. They (the Kaafiroon and Mushrikeen) invite towards the Fire (of Jahannam), while Allaah (through His Prophets) invites towards Jannah and forgiveness by His order (Muslims should therefore obey Allaah's orders and refrain from marrying non-Muslims because their speech and actions cause a Muslim to lose the dislike he has for kufr and shirk). He (Allaah) makes His revelation clear to mankind so that they take heed (accept His advice).

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾

222. They ask you (O Muhammad ﷺ) concerning menstruation. Say, "It is impure so leave (intercourse with) women during (their period of) menstruation and do not go unto them (do not have sexual relations with your wives) until they are cleansed (until the menstrual cycle is complete). So when they have cleansed themselves properly, then go unto them (enter them) from where Allaah has ordered you (from the vagina only). Verily Allaah loves those who repent excessively (even for sins committed unintentionally such as engaging in sexual intercourse without knowing that the wife is still menstruating) and those who stay pure (by abstaining from sin)."

نِسَاءُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنْ شِئْتُمْ وَقَدِّمُوا لِنَفْسِكُمْ وَأَتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مَلَكُوهٌ
وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٣﴾

223. Your wives are your tilling fields (where your seeds are planted) so approach your tilling fields as you desire (from any direction as long as the husband enters the vagina only, so that children can be conceived). And send (good actions) ahead for yourselves (to the Aakhirah). Fear Allaah and know that you will meet Him; and give good news to the Mu'mineen (that they will enter Jannah).

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٤﴾

224. Because of your oaths (that some Mushriks took in Allaah's name not to do good acts), do not make Allaah (do not refer to Allaah as) an obstacle (that stands in your way when you want) to do righteous acts, to attain Taqwa and to make peace between people. Allaah is All Hearing, All Knowing. (This verse instructs Muslims not to take oaths not to do good acts and then refrain from doing the good act with the excuse that they had taken an oath in Allaah's name not to do it.)

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿٢٢٥﴾

225. Allaah will not call you to account (punish you) for your futile (unintentional) oaths, but will call you to account for (breaking) those (oaths) which your hearts intend (intentionally taken oaths). Allaah is Most Forgiving, Most Forbearing (Most Tolerant and therefore you should repent).

لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢٢٦﴾

226. Those who take oaths (not to have sexual relations) with their wives (for four or more months) should wait for (those) four months (during which time the husband may either break this oath and pay Kaffaara or be divorced from her). Then if they retract (take back their oaths and pay the Kaffaara), then verily Allaah is Most Forgiving, Most Merciful.

وَأَنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٧﴾

227. (However) If they (do not break their oaths and) resolve to divorce, then verily Allaah is All Hearing, All Knowing (Allaah knows their intentions and they cannot then claim that they did not intend a divorce).

وَالْمُطَلَّاتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٨﴾

228. Divorced women should wait (should abstain from remarrying) for three (menstrual) courses (after divorce, called Iddah). It is not lawful for them to conceal (to keep secret) that which Allaah has created in their wombs if they (really) believe in Allaah and the Last Day (they should not keep their pregnancy a secret and should also not claim that they do not menstruate when they do). If their husbands desire reconciliation, they have the right to take them (their divorced wives) back (into their marriage) within this period (of Iddah). And they (women) have rights (that men owe to them) similar to those (that men have) over them (which should be fulfilled) in kindness. (However) men have a degree (of responsibility and guardianship) above them (above women). Allaah is Mighty (over His creation), Wise (in the laws He passes for people).

الطَّلَاقُ مَرَّتَيْنِ فَإِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ وَلَا يَحِلُّ لَكُمَّ أَنْ تَأْخُذُوا بِمَا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٢٢٩﴾

229. Divorce (after which a husband can take his wife back without contracting a new marriage) is (pronounced) twice (clearly) after which (the woman) is either retained in good faith (without harming her) or released (from marriage) in kindness. (After divorce) It is not permissible for you (husbands) to take (back) anything from what you have given them (your wives) except (in the case) where both fear that they will not be able to keep within the limits of (the limits set by) Allaah. If you fear that they will not be able to keep within the limits of Allaah, then there shall be no sin for either of them should the woman ransom herself (by paying her husband to divorce her. It is wrong for the husband to demand an amount more than the dowry he paid to her). These are the limits that Allaah has set, so do not overstep them (do not oppose or change these laws). Those who overstep the limits of Allaah are indeed the oppressors (wrongdoers).

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَسْكِحَ رَوْجًا غَيْرَهُ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٣٠﴾

230. If he (the husband) had divorced her (the third time), then she is not lawful for him thereafter until she marries another husband. Then if he (the other husband) divorces her (voluntarily after consummating the marriage), there shall be no sin upon either of the couple (the woman and her first husband) should they return to each other (should they remarry after her Iddah) if they think that they are able to abide by the limits set by Allaah. These are the limits of Allaah which He makes clear for those who have knowledge.

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَلَبِغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٣٠﴾

231. When you (husbands) divorce (your) wives and they reach their term (close to the end of their Iddah), then (this is your final chance to either) keep them (as your wives) with kindness or (to) release them (from your marriage) with kindness (without making matters difficult for them and without attaching unjust conditions). (However) Do not keep them (in your marriage) to hurt (harass) them, (thereby) overstepping the limits set by Allaah, for whoever does so has verily done a wrong to himself (because he will have to face the punishment for this). Do not make a joke of (do not treat lightly) Allaah's Aayaat (by mocking them and by disobeying Allaah's commands). Remember the favour of Allaah to you and the Book (Qur'aan) and wisdom (laws of the Qur'aan and Ahaadeeth) which He has revealed to you, giving you advice through them (show your gratitude by obeying all His commands). Fear Allaah (in all matters) and know that surely Allaah is Aware of everything (and will call you to account for all your actions).

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَلَبِغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَنْزِلُوا وَاجِهُنَّ إِذَا تَرَاضَوْا بَيْنَهُمَا بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَُمْ آزَكَى لَكُمْ وَأَطْهَرُ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٣١﴾

232. When you divorce (your) wives (once or twice) and they reach (the end of) their terms (their Iddah), (then, O guardians of these women) do not prevent them from marrying their husbands (who had divorced them) if it is agreed between them (between husband and wife) in good faith. This (order not to stop the marriage) is advice for him among you who believes in Allaah and the Last Day. This is purer for you and cleaner (so that no sin takes place). Allaah knows and you do not know (so obey all His orders without question because He knows what benefits or harms will reach you in the future).

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنَمِّمَ الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ

بِالْمَعْرُوفِ لِتَكْفِ نَفْسٍ الْأَوْسَعِهَا لَا تَضَارُّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ
فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدَ إِحْدَاهُمَا أَنْ يَسْتَرْضِعَ وَلَدَهُ فَمَا لَهَا أَنْ
عَلَيْكُمْ إِذَا اسْلَمْتُمْ مِمَّا أَتَيْتُمْ بِالْمَعْرُوفِ وَانْقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٣﴾

233. Mothers should breastfeed their children for two whole years, (that is) for those who wish to complete the (period of) breastfeeding. The duty of feeding and clothing them (the nursing mothers) in a good manner (according to his means) rests with the one for whom the child was born (the father of the child). No soul is burdened with more than it can bear. A mother should not be made to suffer because of her child (she may not be forced into breastfeeding if she does not want to) nor should the one for whom the child is born (the father be made to suffer) because of his child. The same (paying for the child's expenses) is compulsory for the heir (the close relatives of the child if the father is not available). If the couple decide to wean the child by mutual consent and consultation (before two years), there shall be no sin on either of them. If you wish to have your children breastfed (by other women), there is no sin on you provided that you pay what you (have agreed to) pay (them) in a kind manner. Fear Allaah and know that most definitely He sees what you do (you can hide nothing from Him).

وَالَّذِينَ يَتُوفُونَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا
جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٤﴾

234. Those of you who die, leaving their wives behind, then they (the wives) shall remain by themselves (in Iddah) for four months and ten days (if they are not pregnant). When they reach (the end of) their terms, there shall be no sin on you (guardians) should they, in decency, do with themselves as they please (such as accept proposals, etc). Allaah is Informed of what you do.

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عِلْمَ اللَّهِ أَنَّهُمْ سَتَدَّكُرُونَهُنَّ وَلَكِنْ لَا
تُؤَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْزِمُوا عَقْدَةَ الزَّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ وَاعْلَمُوا
أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَاعْلَمُوا أَنَّ اللَّهَ عَفُوٌّ رَحِيمٌ ﴿٢٣٥﴾

235. There is no sin on you for marriage proposals (that you make to women who are still passing their Iddah) should you make them subtly (indirectly, such as saying, "I intend to marry at some time") or conceal them within your hearts. Allaah knows well that you will speak of (about) these women, but do not secretly promise (to marry them) except by saying recognised words (making direct proposal). Do not resolve the marriage contract until the prescribed term has run its course (until the Iddah is complete). Know well that verily Allaah knows what is in your hearts, so fear Him (by abstaining from making unlawful intentions). Know (also) that Allaah is Forgiving, Tolerant (He does not hasten to punish).

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَى الْمَوْسِعِ
قَدْرُهُ وَعَلَى الْمُقْتَرِدِ قَدْرُهُ مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ ﴿٢٣٦﴾

236. There is no sin on you if you divorce women while yet you have not touched them (not yet met with them in privacy) nor fixed a dowry for them. Provide for them, the rich man according to his means and the poor man according to his means. (Give them) A fair provision which is rightly due from those who do good.

وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَرِصَفٌ مِمَّا فَرَضْتُمْ إِلَّا أَنْ يَعْفُوَا أَوْ يَعْفُوا الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ
بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٧﴾

237. If you divorce them before touching them and you have stipulated the dowry, then half of it (shall be due from the husband), unless the women (decide to forgo the entire amount) or those possessing the tie of marriage (the husbands) forgo it (forgo the concession and decide to pay the dowry in full). To forgo is nearer to piety. Do not forget kindness among yourself for verily Allaah sees all that you do (and will reward you for every good act).

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾

238. Strictly guard your salaahs (perform them at their correct times), especially the middle one (the Asr salaah) and stand humbly (obediently and silently) before Allaah.

وَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٣٩﴾

239. If you are in fear (in danger), then (you may perform salaah) while standing (walking) or riding (whether you are able to face Qibla or not) and when you return to safety, then remember Allaah (perform salaah) as He had taught you that which you did not know (about the method and etiquette of salaah).

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ
خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٤٠﴾

240. Those of you who are about to die and leave their wives behind should bequeath to their wives a provision for a year without turning them out (of their homes). (However) If they go out (of their own accord) there is no sin for you in that which they do with themselves within their rights. Allaah is Mighty, the Wise. (The command to bequeath a year's maintenance for the wife was cancelled when the laws of inheritance stipulated a share for the wife of the deceased)

وَالْمُطَلَّاتِ مَتَاعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿٢٤١﴾

241. For the divorced woman a provision in kindness is obligatory on those (divorcing husbands) who possess Taqwa.

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾

٣١
٢٤٢
١٥

242. In this manner (as His commands above have been made clear) does Allaah make His verses clear to you so that you may understand (and practise them).

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٢٤٣﴾

243. Have you seen those people (from the Bani Israa'eel) who fled their homes in the thousands out of fear of death (fearing that they will die in a plague). Allaah said to them, "Die!" (so they all died) and then brought them all back to life (after 7 days because of the du'aa of their Prophet Hizqeel عليه السلام). Verily Allaah is The One Who showers blessings on people but most people are ungrateful (to Allaah and do not obey His command to fight in Jihaad for fear of death. In a like manner, they fail to obey Allaah's command to spend in charity for fear of poverty and do not obey His command to be kind to others because of their pride).

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَعَلِمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾

244. Fight in the way of Allaah (to uplift and defend the Deen of Islaam), and know that definitely Allaah is All Hearing, All Knowing.

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفَ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْصُطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾

245. Who is it that will lend to Allaah a good loan (by spending for the pleasure of Allaah) so that Allaah may multiply it many times (by granting a reward that ranges from ten to seven hundred and many times more than the actual value of the amount spent) ? Allaah reduces (people's livelihood) and increases (it to test them) and to Him shall you all be returned. (A person can attain maximum reward for his charity by not expecting anything in return from the recipient, by not considering his charity to be a favour to the recipient and by not treating the recipient with contempt.)

أَلَمْ تَرَ إِلَى الْمَلَائِكَةِ مِنْ بَنِي إِسْرَءِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّهِمْ لَهُمْ ابْعَثْ لَنَا مَلِكًا نَقَاتِلَ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ أَنْ تَتْلُوا الْقِتَالَ الْأَنْتُمْ قَالُوا وَمَا لَنَا أَنْ نَقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٢٤٦﴾

246. Did you not see when a group from the Bani Israa'eel after Moosa عليه السلام said to their Nabi (Shamweel عليه السلام), "Appoint for us a king so that (under his leadership) we may fight in Allaah's way." He said, (insincerely) "Would you then refrain from fighting if it (fighting in Allaah's way) was made obligatory for you?" They replied, "Why should we not fight in Allaah's way when we have been exiled (driven out) from our homes and children?" So when fighting was ordained for them, all except a few turned away. Allaah is well Aware of the wrong doers.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مُلْكَهُ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٦﴾

247. Their Nabi said to them, "Allaah has appointed Taaloot as king over you." They said, "How can he be given kingship over us when we are more deserving of kingship than he and he has not been given any wealth?" (They objected because Taaloot was neither from a family of kings nor from a family of prophets) He (the Nabi عليه السلام) replied, "Verily Allaah has chosen him over you (because kingship is not the exclusive right of anyone) and increased him abundantly in wisdom and (physical) stature (Taaloot was the most knowledgeable person among them and physically the most able). Allaah gives His rule to whoever He wills (Allaah causes the strong to become weak and vice versa). Allaah is All Embracing (his grace surrounds all), All Knowing."

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّنْ رَبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ ﴿٢٤٧﴾

248. Their Nabi said to them, "The sign of his kingship is that the trunk (Ark of the Covenant) carried by angels shall come to you bearing tranquillity from your Rabb and remnants of that which was left by the family of Moosa عليه السلام and Haroon عليه السلام (such as the sandals and staff of Moosa عليه السلام, the turban of Haroon عليه السلام, a bit of manna and some tablets of the Torah). In this there will surely be a sign (about the kingship of Taaloot) for you if you (really) are Mu'mineen."

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَّمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِطَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُّلْقُوا بِاللَّهِ لَكُمْ مِّنْ فِئَةٍ قَلِيلَةٍ غَلَبَتِ فِئَةُ كَثِيرَةٍ يَّاذُنِ اللَّهُ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٤٨﴾

249. When Taloot set out with the army (with 80,000 from Baytul Maqdas in extreme heat), he said to them, "Surely Allaah shall test you with a river (the Jordan River, to see who will obey their king

and who will not). Whoever drinks from it (to his heart's content) is not of me (not my faithful followers), and whoever does not taste (the water) except for a handful that he takes (and no more) is from me. So they (most of them) drank from it (to their fill) except a few of them (who survived with a handful of water). When he (Taaloot) and the Mu'mineen (313) with him crossed the river, they (those who drank to their fill) said, "We have no strength today against Jaloot and his army." Those who knew they would meet their Rabb said, "How many (how often has) a little group defeated a large group by the permission of Allaah? Allaah is with those who exercise Sabr (patience)."

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٠﴾

250. When they went into the battlefield against Jaloot and his army they said, "O our Rabb, pour patience down on us, make our feet firm and help us against the nation of Kaafiroon."

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَاتَّاهُ اللَّهُ الْمَلِكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥١﴾

251. So they (the Mu'mineen) defeated them (the Kuffaar) by the order of Allaah. Dawood (who was a soldier in Taaloot's army) killed Jaloot (using a catapult and three stones) and Allaah granted him (Dawood ؑ) kingship and wisdom, and taught him that which He willed (like the ability to speak to birds). If Allaah had not repelled (driven back) some men by others, the earth would have been corrupted (because the Mu'mineen would have been killed and Masaajid destroyed). However, Allaah is the One Who showers grace on the universe.

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥٢﴾

252. These are the Aayaat (signs and amazing events) of Allaah which We recite to you (O Muhammad ﷺ) with truth (allowing you to have the knowledge about them even though you were not present during those times). You are certainly from among the messengers (regardless of what the non-Muslims say).

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَاتَّبَعْنَا عِيسَى ابْنَ مَرْيَمَ الْبَنِيَّاتِ وَآيَدْنَاهُ رُوحَ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا أَقْتُلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا أَقْتُلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٣﴾

253. We have given excellence to some of these Rusul over others. There are some to whom Allaah had spoken (directly, such as Moosa ؑ), while others He had exalted in status (such as Muhammad ﷺ who was a Prophet to all mankind). We gave clear proofs to Isa, the

son of Maryam and supported him with the Ruhul Qudus (the pure spirit). If Allaah had so willed (He could have guided all of them and) those who came after them would not have fought with one another after the clear proofs (of Towheed and Risalah and Jibrail (as) to assist them) had come to them. However, they differed, some of them having Imaan while others did not. If Allaah had willed it, they would not have fought, but Allaah does what He wills (He guides whoever He wills and allows others to stray. Of course, none of His actions are ever devoid of wisdom).

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةَ وَلَا شَفَاعَةً
وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٤﴾

254. O you who have Imaan! Spend of that (wealth) which We have provided for you (for now is the time to act) before such a day (Qiyaamah) comes when there shall be no buying (ransoming of souls), no friendship and no intercession (without Allaah's permission). The Kaafiroon are indeed the oppressors.

لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ
عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ
السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

255. Allaah (is such that) besides Him there is no Ilaah, He is Ever Living, The Maintainer (of everything). Neither drowsiness nor sleep overcomes Him. To Him belongs all that is in the skies and all within the earth. Who is there that can intercede before Him without His permission? (None can do this.) He knows what is before them (He knows what lies ahead for His creation) and what is behind them while they surround (possess) none of His knowledge except if He wills (except what He teaches them). His throne (His knowledge and His power) includes (extends over) the heavens and the earth (and whatever is within them) and He never tires of caring for them. He is High (above His creation), The Tremendous (the Supreme).

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ
الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

256. There is no compulsion in Deen (no one can be forced to enter the fold of Islam). The right direction (the truth) has already become distinct from the wrong (falsehood). So whoever rejects rebelliousness (Shaytaan, idols) and believes in Allaah has grasped a strong handhold which will never break. Allaah is the All Hearing, All Knowing (Allaah knows one's intentions and the condition of one's heart. No one's treachery can be hidden from Him).

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَهُمُ الطَّاغُوتُ يُخْرِجُهُم

مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾

٢٥٧

257. Allaah is the Protecting Friend of those who have Imaan, bringing (resuming) them from the multitude of darkness (kufr, Shirk, falsehood) into the light (Islam, the truth). As for those who commit kufr, their friends are the Shayaateen, who bring them out of the light (of Imaan if they ever enter it) and (take them back) into the multitude of darkness (kufr, Shirk). These are the people of the Fire, where they shall live forever.

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أَحْيِي وَمُيِّتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٢٥٨﴾

258. Have you not seen him (King Nimrooz) who argued with Ibraheem ؑ concerning His Rabb because Allaah had given him kingship (his pride drove him to argue)? When Ibraheem ؑ said, “My Rabb gives life and causes death,” he (Nimrooz) said, “I (can also) give life and cause death!” (So he called for two persons, had the one killed and let the other free.) (When) Ibraheem ؑ (realised that the king was a fool, he made himself clearer and he) said, “Verily Allaah causes the sun to rise from the East, so you bring it forth from the West!” Thus was the Kaafir silenced (stunned and confounded) Allaah does not guide oppressive people (such as Nimrooz who do not want to see the truth).

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَاهُمْ مِّن نَّارٍ مِّن مَّاءٍ مَّالٍ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٢٥٩﴾ إِذْ يُخَالِطُ السُّجُودَ أَوْ يَنْتَحِلُ فِي أَفْئَادِهِمْ ثُمَّ جَعَلْنَا مِنْهُمْ إِبْرَاهِيمَ نَذِيرًا لِّلنَّاسِ وَنُذِيرًا لِّلْكَافِرِينَ ﴿٢٦٠﴾

259. Or (did you not see) the like of him (Uzayr ؑ) who, on passing by a locality (Baytul Maqdas) that lay overturned on its roofs (had fallen to utter ruin), exclaimed (in a lamenting tone), “How shall Allaah restore life to this after its death (after its destruction)?” So Allaah (demonstrated His power to him and) caused him to die for a hundred years, then brought him back to life asking him, “How long have you remained (dead)?” He replied, “I remained (dead) for a day or a part of a day.” (He said this because his soul was taken during the morning and it was towards sunset a hundred years later that he was brought back to life.) Allaah said, “No, you have remained (dead) for a hundred years. Just look at your food and drink which have not rotted (despite the long period of time). And look at your donkey! (So he looked at it and saw that its body had long decomposed and its bones lay scattered about.) And (We have done this) so that We make you a sign (a lesson) to mankind (to prove the possibility of resurrection). Look (also) at the bones, (and see)

how We arrange them and cover them with flesh.” (So Allaah put all the donkey's bones together, covered them with flesh and skin and brought the donkey back to life.) When the matter became apparent to him he said, “I know (I now have first-hand knowledge) that Allaah is Able to do all things.”

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِنْ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ
أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعِيًّا
وَأَعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾

260. (Remember the time) When Ibraheem عليه السلام said, “My Rabb show me how you give life to the dead.” He (Allaah) asked, “Do you not believe (that I have the power to do this)?” (Although Allaah knew that the belief of Ibraheem عليه السلام was very strong, Allaah asked this question so that people may know the reason for his request.) He (Ibraheem عليه السلام) replied, “I certainly do, but (I am asking) to satisfy my heart (so that I may have first-hand knowledge, so that my Imaan remains strong and so that there remains no room for doubt in my heart).” Allaah said, “Take four birds, draw them to you (domesticate them and then cut each of them into many portions, mix their flesh, bones and feathers) and then place portions (of their bodies) on each of these mountains. Then call them and they will come swiftly to you. Know that Allaah is Mighty (Able to do anything), Wise.” (So Hadhrat Ibraheem did as Allaah told him. He cut the bodies of a pigeon, a crow, a peacock and a fowl and placed different parts of each bird on different mountains. When he called for them, the parts of each bird rejoined with the other parts of its body and formed a complete bird which flew to Ibraheem عليه السلام.)

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْ سَنَابِلَ سَبْعِ سَنَابِلَ فِي كُلِّ سَنَابِلَةٍ مِّائَةٌ حَبَّةٌ
وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾

261. The likeness of those who spend in the way (obedience) of Allaah is like a grain which grows seven ears, in every ear (there are) a hundred grains (like this, whatever a person spends will be multiplied seven hundred times). Allaah increases (more than seven hundred times to 7000 or even more) for those whom He wills. Allaah is All Embracing (His grace surrounds all), All Knowing (He knows who deserves more).

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبَعُونَ مِمَّا انْفَقَوْا مِمَّا وَلَا أَدَىٰ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾

262. Those who spend in the path (obedience) of Allaah and then do not follow it up with reminders of their generosity (to make the recipient feel indebted to them) nor with (causing) hurt (to the recipient, such as making others know about it, taunting him or by taking work from him), their reward is (guaranteed and waiting for them) with their Rabb. No fear shall come upon them, nor shall they grieve (in the Aakhirah).

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ تُتَّبَعُهَا أَدَىٰ وَاللَّهُ غَنِيٌّ حَلِيمٌ ﴿٢٦٣﴾

263. A kind word (to the person seeking help when you are unable to give help him) **and forgiveness** (if he is persistent or begging in an offensive manner) **is better than charity followed by hurt.** Allaah is Independent (He does not need people's charity), Tolerant.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَتِكُمْ بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَّا يَقْدِرُونَ عَلَىٰ شَيْءٍ
مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿١٩﴾

264. O you who have Imaan! Do not make your charity worthless (do not destroy its reward) **by reminders of your generosity or by** (causing) **hurt** (to the recipient), **like him who spends** his wealth to show people and does not believe in Allaah and the Last Day. His likeness is like that of a smooth rock on which there is some sand. (when) **Struck by a rainstorm, it is left bare** (without any sand left on it). **They** (those who spend for show) **have no control of anything they earn** (they will see no reward for their charity in the Aakhirah just as the rock is left without sand). **Allaah does not guide a nation of Kaafiroon** (because they do not want to be guided).

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَشْبِيهًا مِّنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ
أَصَابَهَا وَابِلٌ فَاتَتْ أَكْثَرُهَا إِصْعَاقٌ فَإِن لَّمْ يَصِبْهَا وَابِلٌ فَطُلَّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٠﴾

265. The likeness of those who spend their wealth in search of Allaah's pleasure and (who spend) **because of the firmness of their souls** (the conviction in their hearts that Allaah will reward them) **is like a** (fertile) **garden on a hill. A rainstorm strikes it, causing it to bring forth double its fruit. Even if a rainstorm does not come, then even a light drizzle** (would suffice to cause its fruit to grow). **Allaah sees all that you do.** (Therefore, the person who spends in charity for Allaah's pleasure will earn tremendous rewards regardless of whether he spends a large amount or a small amount.)

أَيُّودٌ أَحَدُكُمْ إِن تَكُونَ لَهُ جَنَّةٌ مِّن نَّحِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِن كُلِّ الثَّمَرَاتِ
وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ
الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١﴾

266. Would any of you like to own a garden (an orchard) **containing all types of fruit for himself, with palm trees, vines and rivers flowing beneath?** (Later) **He then suffers old age while he** (still) **has weak** (young) **children** (who cannot assist him) **and a severe wind carrying fire strikes** (his garden), **burning it down** (leaving him in desperate want when he most needs wealth to care for his children. This example is like that of a person who spends in charity but also reminds others of his favours and causes them hurt. These evils destroy all his rewards and will leave him in desperate want of rewards in the Aakhirah when he will need them most). **In this manner does Allaah make His Aayaat clear for you so that you may ponder.** (If a person's intentions are incorrect, the results of his actions will be fruitless.)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ
مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿٢٦٧﴾

267. O you who have Imaan! Spend (in obedience to Allaah) of the pure things (wealth) that you have earned and of that which We produce for you from the earth. Do not intend (to spend in charity) the inferior things which you would not yourselves take except with closed eyes (do not give what you would not like to receive from others). Know that verily Allaah is Independent (and not in need of your charity. He accepts only that charity given with sincerity and love), Worthy of praise (in all conditions).

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ
وَاسِعٌ عَلِيمٌ ﴿٢٦٨﴾

268. Shaytaan promises (threatens) you with poverty (telling you that you will become poor if you spend in charity) and orders you to (do acts of) immodesty whereas (if you spend in charity) Allaah promises you forgiveness from Him and (tremendous) bounty (an increase in provision). Allaah is All Embracing (His mercy and bounty surround everything), All Knowing (He knows the intentions and actions that people make public and those that they keep secret).

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٢٦٩﴾

269. He gives wisdom (the understanding of Deen and beneficial knowledge that one practises) to whom He wills, and whoever is given wisdom has indeed received tremendous good (because it will lead him to success). Only people with intelligence (understanding) take heed.

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٢٧٠﴾

270. Whatever charity you spend or oaths you vow, surely Allaah is Aware of them (whether the charity is a little or a great deal, whether the intentions are good or evil, whether the act is secret or public). The oppressors (those who are miserly and who spend their wealth against Allaah's orders) shall have no helper (against Allaah's punishment). (One should therefore not take vows in anyone's name besides Allaah's.)

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرُ
عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾

271. If you make your charity apparent (public), then this is good (if your intention is not to show off), but if you secretly give it to the poor, it will be better for you (and for the recipient because he will not be embarrassed) and it will remove some of your sins. Allaah is Informed of what you do (regardless of whether your actions are open or secret).

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَا تُنْفِسْكُمْ وَمَا
تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُؤْتِ الْيَكْمُ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٢٧٢﴾

272. Their guidance is not your duty (O Muhammad ﷺ, you cannot force the Kaafiroon to be Muslims), but Allaah guides whoever He wills (your duty is only to convey the message). Whatever good (wealth) you spend is for yourselves (you will benefit by earning rewards from Allaah). You should spend only in search of Allaah's pleasure (and for no other motives; non-Muslims should not be attracted to Islaam solely for monetary gain). Whatever good (wealth) you spend shall be repaid to you in full and you will not be oppressed (you will not be given a reward less than you deserve).

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ
مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ
اللَّهَ بِهِ عَلِيمٌ ﴿٢٧٣﴾

273. (Charity is) For the poor who are held back in the path of Allaah (they are unable to seek a living because of their services to the Deen) and cannot travel in the land (for trade or work like the Sahabah رضي الله عنهم and Ahlus Suffah). An ignorant person thinks that they (the poor) are wealthy because they refrain (from begging). You will recognise them by their signs (their humility and the signs of hardship). They do not persistently ask from people. (Because they do not ask from people at all, it is obvious that they are not the ones who persistently ask from others.) Whatever good (wealth) you spend, surely Allaah knows of it (He knows when, what, where and how you spend and will reward you accordingly).

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾

274. Those who spend their wealth (for Allaah's pleasure) by night and day, secretly and openly, verily their reward is (guaranteed and kept safely) with their Rabb. No fear will come upon them neither shall they grieve (in the Aakhirah).

الَّذِينَ يَأْكُلُونَ الرِّبَا أَلَّا يَقُومُوا الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَٰلِكَ بِأَنَّهُمْ
قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى
فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾

275. Those who consume interest shall not stand up (on the Day of Qiyaamah) except like him whom the Shaytaan has driven mad by his touch. This (punishment) is because they

say, "Trade is just like interest!" Allaah has permitted trade and forbidden interest. (Referring to those who took interest before this verse was revealed, Allaah says) The one to whom the advice from his Rabb (to give up interest) had come and he refrained (from interest), then for him is that (amount) which has passed and his affair rests with Allaah (Allaah shall decide his affair). Those who return (to dealing in interest, regarding it to be Halaal like trade) are indeed the dwellers of the Fire where they shall live forever.

يَمْحَقُ اللَّهُ الرِّبَا وَيُرِي الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾

276. Allaah destroys interest (reduces its purchasing power and deprives it of blessings) and increases charity (by increasing its purchasing power and granting great rewards for it). Allaah does not like the ungrateful sinner (who does not thank Allaah for His bounties).

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾

277. Surely those who believe, do good deeds, establish salaah (regularly) and pay zakaah (without consuming interest), their reward is with their Rabb and no fear shall come upon them nor shall they grieve (in both worlds).

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ ﴿٢٧٨﴾

278. O you who have Imaan! Fear Allaah and give up (write off) what interest is left (what is still due to you) if you (really) are Mu'mineen. (After learning about the prohibition of interest, do not demand any interest owing to you.)

فَإِنْ لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾

279. If you do not (avoid interest), then be warned of war from Allaah and His Rasool ﷺ. If you repent then you may have (only) your principal amount (the amount that you lent). Oppress not and you shall not be oppressed.

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنتُمْ تَعْلَمُونَ ﴿٢٨٠﴾

280. If he (the debtor) is in financial difficulty, then allow him grace until a time of ease (when he will be able to pay back easily). (However, remember that) It is better for you to be charitable (by writing off the debt completely) if you only knew (the tremendous reward for this act). (Rasulullah ﷺ has mentioned that on the Day of Qiyaamah Allaah will give shade to the person who allows a struggling debtor more time to pay or who writes of the debt completely. Besides this shade that Allaah gives, there will be no other shade on the Day of Qiyaamah.)

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾

281. Fear the day (of Qiyaamah) when you (all) shall be returned to Allaah (for reckoning), then every soul will be repaid (each one should worry about one's own actions) in full and they shall not be oppressed (neither will one be deprived of any reward that one deserves nor will one be punished for any sin that one did not commit).

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَعْتُمْ بَيْنَ يَدَيِ إِلَى أَجَلٍ مُّسَمًّى فَالْكِتُوبَةُ وَلْيَكْتُبْ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْطِيعُ أَنْ يُمْلِ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَى أَجَلٍ ذَٰلِكُمْ أَقْصُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٢﴾

282. O you who have Imaan! When you contract a debt for a fixed period (of time) then write it down. Let a scribe (someone who can write) write down the transaction between you with fairness. No scribe should refuse to write (when he is asked to do so). As Allaah has taught him (to write), so should he write. Let him on whom the debt is (binding, i.e. the debtor) dictate (the terms of the contract). He should fear Allaah his Rabb and should not reduce anything of it (he should not understate the amount he is owing). If the one on whom the debt is (binding) is low in understanding, or weak (too young, too old or ill) or unable to dictate (because of a handicap or inability to speak the language), then his guardian should dictate (the contract) with fairness (with justice). Call to witness (the contract) two persons from your men. If there are not two men, then (it will suffice to use) one man and two women from those whom you approve as witnesses (people who are honest and trustworthy) so that if the one (woman) should err (forget), the other may remind her. The witnesses should not refuse (to state what they witnessed) when called (to do so). Do not be reluctant in record debts, be they small or large with (record of) their fixed terms (the date when the debt is due should be recorded). This (recording of debts) is more just in the sight of Allaah, stronger as evidence and the best way to avoid doubt between you; (it is therefore best to record all transactions) unless it is a cash transaction (the goods of) which you transfer amongst yourselves (on the spot). In that case (when the transaction is cash) there is no sin on you if you do not record it. Have witnesses

when you sell to each other (this and the command to record transactions are not obligatory but preferable). Let no harm (difficulty) come to the scribe or to the witness. If you do (harm them), then it is indeed a grave sin on you (Similarly, the scribe and the witness should also not cause harm to the creditor or to the debtor). Fear Allaah (by fulfilling His commands), Allaah shall teach you (what is good for you in all matters). Allaah is the Knower of all things.

وَأِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهْنَ مَقْبُوضَةً فَإِنْ مِنْكُمْ بَعْضٌ فَأُولَئِكَ الَّذِينَ أُوتُوا
 ٣٩ أَمَانَةً وَلَيَتَّقِ اللَّهُ رَبَّهُ وَلَا تُكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ أُمِرَ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٣٩﴾

283. If you are on a journey (and contract a debt) and cannot find a scribe (or any means to record the debt), then something (may be) taken (by the creditor) as security (from the debtor). If any of you entrust another (with any trust), then let him who is trusted hand over what is entrusted to him (on demand) and let him fear Allaah (by fulfilling the right of the creditor with truthfulness). Do not hide testimony (when you are called to deliver it) for whoever hides it has a sinful heart. Allaah knows well whatever you do.

لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ
 لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٨﴾

284. To Allaah belongs whatever is in the heavens and whatever is in the earth. Whether you make known what is in your hearts or hide it, Allaah will bring you to account for it (will remind you of it on the Day of Qiyaamah). He forgives whoever He wills and punishes whoever He wills. Allaah has control over all things (ownership, knowledge and control of everything are in Allaah's hands).

أَمَّا الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ
 لَا نَفَرَقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٣٨﴾

285. The Rasool (Muhammad ﷺ) believed in that which has been revealed to him from his Rabb and (so do) the Mu'mineen. Each one believes in Allaah, His angels, His Books and His Rusul. (They say) "We make no distinction between one and another Messenger (we believe in every one of them, unlike others like the Jews and the Christians who reject some Prophets)," and they say, "We hear (Allaah's commands) and we obey. (We ask) Your forgiveness, (O) our Rabb. To You is our return."

لَا يَكْفِيُ اللَّهُ نَفْسًا إِلَّا أَوْسَعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تَأْخُذْنَا إِنْ سَيِّئْنَا

أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا
 طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا إِنَّكَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

286. Allaah does not place on a soul a responsibility (duty) except what is within its capability (Allaah shall therefore not take one to task for involuntary thoughts that enter one's mind). It (every soul) shall receive to its favour (credit) that (good acts) which it had earned and to its harm shall be what (sins) it had carried out. (Say,) "O our Rabb, do not take us to task if we forget or make mistakes (do not punish us if we do wrong through forgetfulness or by mistake). Our Rabb, do not place such responsibilities (duties) on us as You had placed on those before us. Our Rabb, do not enforce (impose) on us that which we do not have the strength to bear. Overlook (our sins), forgive us and have mercy on us. You are our Protector so assist us against the nation of Kaafiroon."